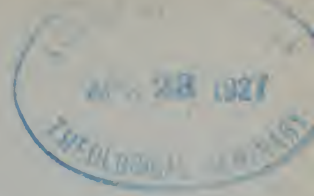






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# The Outlook of Missions



VOLUME XIX

APRIL, 1927

NUMBER 4

## Sing, Easter Heralds, Sing!

**W**HAT a message these heralds bring of hope and joy to all human hearts! Our precious dead are not in the graves, though their names may be engraven on the tombstones. They are alive in the presence of the Lord of life and glory. Easter light dispels the gloom. The Angel of the Resurrection breaks the seal. He rolls away the stone. We shall find empty graves when we come to look for our loved ones, whom we have lost awhile.

*It was the wish of our dear missionary, Dr. William Edwin Hoy, to die in China. Well, he lived for China. His body now reposes in God's acre with those who knew him first and loved him most.*

"The grave itself a garden is,  
Where loveliest flow'rs abound;  
Since Christ, our never-fading life,  
Sprang from that holy ground.

"Lord, through the grave and gate of  
death  
May we, with Thee, arise  
To an Easter-day  
Of glory in the skies."



WHERE DR. HOY WAS LAID TO REST AT MIFFLINBURG, PA., MARCH 13, 1927



# Summer Missionary Conferences

## A New Era in Missionary Education

The theme for mission-study during this coming year is providentially timely. We must all agree that we have reached a crisis in the missionary enterprise. This present crisis is bringing us back to a heart-searching examination of the essential fundamentals of the missionary enterprise and our whole scheme of missionary propaganda. It is essentially fitting that we should have for the theme for mission-study in a time like this a most fundamental one.

### “The Essentially Missionary Character of Christianity”

This is the study theme for the coming year. During the Missionary Conferences this summer there will be no Home Missions and no Foreign Missions, but a very serious study of whether anybody can be a Christian at all without being a missionary.

## THE CONFERENCE DATES

As far as they are known at the present time the Conference dates are as follows:

|                            |                        |                    |
|----------------------------|------------------------|--------------------|
| Hood College.....          | Frederick, M. D.....   | July 2 to July 11  |
| Bethany Park.....          | Indianapolis, Ind..... | July 11 to July 17 |
| Kiskiminetas Academy ..... | Saltsburg, Pa.....     | July 18 to July 24 |
| Heidelberg University..... | Tiffin, O.....         | July 23 to July 29 |
| Ursinus College .....      | Collegeville, Pa.....  | Aug. 1 to Aug. 7   |
| Theological Seminary ..... | Lancaster, Pa.....     | Aug. 6 to Aug. 12  |
| Mission House .....        | Plymouth, Wis.....     | Aug. 15 to Aug. 21 |

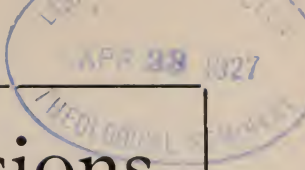
Later announcement will be made concerning the Catawba College Conference.

It is not too early to note these dates and make arrangements to attend one of these Conferences.

For Particulars Address

**Rev. A. V. Casselman, D. D., Department of Missionary Education**  
 Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.





# The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

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## SUBSCRIPTION, ONE DOLLAR PER YEAR, PAYABLE IN ADVANCE

Send all Remittances to "The Outlook of Missions," Room 310, Schaff Building  
Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

# The Quiet Hour

JULIA HALL BARTHOLOMEW

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The angel answered . . . . Ye seek Jesus which was crucified. He is not here:  
for He is risen. —Matt. 28-5, 6.

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"The resurrection of Jesus, though we may not comprehend its mystery, is the pledge that those who partake of His spirit have passed from death to life."

---

"As we think habitually of Christ, His beauty will come into our souls, and victory shine in our faces, no matter what our lot may be."

---

"Still, still with Thee! as to each new-born morning  
A fresh and solemn splendor still is given,  
So doth this blessed consciousness, awaking,  
Breathe each day nearness unto Thee and heaven."

---

The song is more joyous in youth; fuller and stronger in middle age; it quavers a little as the years go on and on; but the song itself is never ended.

---

—KATE DOUGLAS WIGGIN.

---

"I hold it certain that he who has learned to distinguish the delicate from the common, the ugly from the beautiful, has gone half the way to knowing the evil from the good."

---

He built no kingdom, yet a king from youth;  
He reigned, is reigning yet; they call His realm  
The kingdom of the truth.

---

—THERESE LINDSAY.

---

There is pleasure in growing sweet peas;  
there is a greater thrill in growing an apple tree.  
But what shall be said of partnership with God in growing nations?

---

—E. W. McDOWELL.

---

The power of any nation, as of any individual life, lies in its expectancy.

---

—JOHN R. MOTT.

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I cannot repeat too often that America is a nation of idealists. That is the only motive to which they ever give any strong and lasting reaction.

---

—CALVIN COOLIDGE.

---

"When a bit of sunshine hits ye,  
After passing of a cloud,  
When a fit of laughter gits ye,  
And your spine is feelin' proud,  
Don't forget to up and fling it  
At a soul that's feelin' blue,  
For the minit that ye sling it  
It's a boomerang to you!"

---

No Christian man has any right to attempt to create saintliness of character by hiding himself from the activities of every-day life.

---

—G. CAMPBELL MORGAN.

---

"Joy is there if we will set ourselves to find it, joy in labor, joy in love, joy in the beauty of earth around us, joy that waits like a hidden well to bubble up in hearts that are open to it."

---

"Even as the cold,  
Keen winter grows not old,  
As childhood is so fresh, foreseen,  
And spring in the familiar green."

---

If the Christian lives each day with Christ the risen One, the death of sin must follow.

---

—CHURCHMAN'S KALENDAR.

---

The day of Resurrection; Earth, tell it out abroad,  
The Passover of Gladness, the Passover of God.  
From death to life eternal, from this world to the sky,  
Our Christ hath brought us over, with hymns of victory.

---

—JOHN OF DAMASCUS.

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## The Prayer

FATHER of life, Thou Giver of every good, we rejoice in the holy memories of this day. Thou hast shown us the empty tomb, and our hearts are glad with the knowledge that in Christ death has no dominion over us. Amen.

# The Outlook

VOLUME XIX  
NUMBER 4  
APRIL, 1927

# of Missions

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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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## THE MAN WHOM THE CHURCH DELIGHTS TO HONOR

THAT was a most remarkable meeting held in the First Reformed Church of Philadelphia on the evening of the 15th of March. This meeting was held by the Board of Foreign Missions in honor of Rev. Allen R. Bartholomew, D.D., LL.D., member of the Board for forty years and its efficient Secretary for a period of twenty-five years.

It was a remarkable meeting first, because of the size of the audience, numbering it is said six hundred, and filling the large auditorium of First Reformed Church to overflowing. One could not help wondering where all the people came from, and whether it would have been possible to get together such a large assemblage in honor of any man in the Church other than the Secretary of Foreign Missions.

It was not only a large audience, but an expectant one, keyed up to the highest point of interest. It seemed as if everyone present felt happy and glad to be there so as to share in the honor that was being bestowed upon our beloved Secretary.

Rev. George W. Richards, D.D., LL.D., was the presiding officer. He is always a host in such a position and on this occasion he was at his very best in the way he presided, in introducing the different speakers, as also in his kind reference to the man we had met to honor. The pastor of the church, Rev. Harold B. Kerschner, in a felicitous speech in which he referred to the appropriateness of holding this meeting in the First Church where Dr. Bartholomew had been elected and served as President of the General Synod, welcomed the large

audience present, including the members of the Board of Foreign Missions, a number of missionaries from China and Japan, friends and members of our Reformed Churches in the city and nearby country places. At this point there came a pleasant surprise in the presentation by Pastor Kerschner to Mrs. Bartholomew, of a bouquet of beautiful golden roses, a gift from the First Church Missionary Society as a token of their esteem for her who has stood so faithfully by the side of her husband in his arduous labors.

The large choir, in connection with the fine organ, gave us music both vocal and instrumental of a high order, especially so in the rendering of the anthem, "The Festival Te Deum in E Flat." The speakers who brought the greetings of the bodies they represented were Rev. Charles E. Creitz, D.D., President of the Board of Foreign Missions; Mrs. Lewis L. Anewalt, President of the Woman's Missionary Society; Rev. Carl D. Kriete of the Japan Mission; Rev. Ward Hartman of the China Mission. The main address of the evening was made by the Rev. Charles R. Erdman, D.D., of the Princeton Theological Seminary, and the President of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

In furnishing an account of this great meeting one cannot enter into details of what was said by the different speakers. Suffice it to say the addresses were all very good, happy, and interesting. Dr. Bartholomew in his forty years connection with the Board of Foreign Missions, as member and General Secretary, has made



a deep impression upon our entire denomination and endeared himself in the hearts of many of our people. His efficiency as Secretary, his courage and faith, his vision of world-wide Kingdom work, and the wonderful progress our Foreign Mission enterprise has made under his leadership, furnished the theme and were the outstanding features of all the addresses.

Not only were his faithful and self-sacrificing labors, his wisdom as an organizer and administrator recognized and magnified by the several speakers, but also his fine personality and his character, his patience and kindness and consideration toward all with whom he came into contact, these were not forgotten.

The Missionary speakers told how highly he was esteemed and how he is loved by every worker in their fields. The writer, as one of them, can bear testimony as to how highly we all thought of him as our Secretary, that we looked upon him as our friend, loved him for his uniform kindness to us while we were on the field and also when home on furlough.

Another remarkable thing of the meeting were the many letters of greeting that were sent in by secretaries and leaders of Foreign Missions in other denominations

—a score or more of them, parts of which were read by Dr. Richards. These men learned to know him as they sat with him in conferences. They recognized the good work he had done as our Foreign Mission Secretary, appreciated his wise counsel and helpfulness in conferences referring to the work of Foreign Missions in general. And this esteem found expression already in the fact when several years ago they made him the presiding officer of the Foreign Missions Conference, held at Atlantic City. Such an outflow, yes, overflow of good-will and hearty appreciation of a man's good work, of his greatness and goodness is seldom witnessed. And how happy it made us feel, who were under him as Missionaries, and those associated with him as members of the Board. And what a satisfaction and comfort it must have been, and will continue to be to our honored guest, to know how much his burden-bearing and self-sacrificing labors were so fully appreciated by the Church, whose faithful servant he has been for all these years. May he continue yet for many years serving our Lord and Master, and the Church in the work so successfully done is the sincere wish and heart-felt prayer of all his friends.

J. P. MOORE.

## GREETINGS ON BEHALF OF THE JAPAN MISSION

*Rev. Carl D. Kriete*

I COUNT it a signal honor to have part in this program and to be permitted to bring the greetings of the Japan Mission. I feel, however, that in merely presenting greetings, I should very inadequately accomplish what the Japan Mission would expect of me under these circumstances. I shall, therefore, consider this large audience just as members of our Reformed family, and, though it might seem lacking in modesty to do so, I should like to tell Dr. Bartholomew why we love him. I should even have the courage to tell him how much we love him, if I did not know, from previous experience, how inadequate five minutes are to tell one's love in.

We love you, Dr. Bartholomew, because of your far-sighted leadership of

our cause on the Mission field. You have been a member of this Board almost from the beginnings of our Mission. And we believe it is largely due to your influence that the foundations were so adequately laid, and the work throughout the years so wisely planned, that no reversal of the original policies has ever been required. The plans thus laid have won the admiration of many visitors from abroad, as well as the respect of our colleagues of other Missions. While other Missions have been compelled to reverse original policies, and give up work previously started, our Mission has been able to continue on the original basis, an ever-increasing volume of work, in a continually enlarging field of activity.



We love you, Dr. Bartholomew, for your distinguished leadership of our cause in the home Church. That the Church has honored you with the highest office in its power to confer is but one testimonial to that leadership. For this reason, we have always felt that our highest hopes and deepest desires for the work were safe in your hands. We have continued through the years to submit to the Church through you our most cherished plans, knowing that, through your distinguished leadership, they would receive a consideration and a sympathy which we ourselves would not be able to command.

But, above all, Dr. Bartholomew, we love you for your remarkable capacity for friendship. You never seem to forget that we are all very human. We love you for your kindly humor. You always save a good story for us. But, what is still more, you can always produce a laugh, even when we bring out our moss-covered,

rust-consumed, more-than-twice-told tales that have done duty for years and years on the mission field. And, even as we find in you a sympathetic companion for our lighter moments, we know by long experience of your willingness to go into the valley of the shadow with us in our hours of greatest need. Even when we fail, we turn to you because we know you as a friend who knows all about us and still loves us. Through this experience of your friendship, we think we understand better that greater love than yours, which loves us all, and yet loves us each as though he were the only one.

We of the Japan Mission, therefore, delight to have a share in honoring you, and in uniting in the prayers of many that for many years to come you may continue to preside over the destinies of the Foreign Mission work, with that grace and wisdom, and understanding, for which we have learned to love you.

## GREETINGS FROM CHINA

*Rev. Ward Hartman*

WE talk a great deal these days about "going over the top," but we hope tonight that our expressions of love and appreciation are not "going over the top" (of your head), but are finding a place in your heart, because we truly love you, Dr. Bartholomew.

China is in revolution. It would be difficult to bring greetings from a divided people. But I feel certain there is a unity of desire on the part of the Reformed Church missionaries in China to bring very hearty greetings to our beloved Secretary at this Jubilee Anniversary.

The various uprisings in China calling for emergency action, the appeals for funds to relieve the famine sufferers, as well as the many difficult problems within the Mission itself, have always found a patient, sympathetic friend and helper in Dr. Bartholomew.

Our chairman remarked that we have come tonight "to praise, not to bury, Cæsar." I feel we should think not only

of what has been done, but express our hope that our beloved Secretary may have many more years of service in the work which is so near to his heart.

I believe we can show our love for him best by having a real interest in the work he is doing. So, tonight I want to challenge this great gathering of people to become real intercessors in behalf of the spread of the Gospel in China. Let us have a faith which will surmount the present dark outlook in China.

We are enlisted under the banner of One who has all power. Friends, will we let Him work in and through us to save the multitudes in China who need the Christ? Especially let us daily remember in prayer our fellow Christians in China.

Let us cheer the heart of our Secretary by a greater devotion to the cause so near his heart and by a more earnest prayer life in behalf of those who know not the Christ.

## THE BIBLE IN JAPAN

ABOUT the same time last October that our two colleges in Sendai celebrated their fortieth anniversary the American Bible Society celebrated its fiftieth anniversary in Japan. The celebration was held in Tokyo and was attended by many prominent people, among them the American Ambassador and the Mayor of Yokohama, both of whom delivered addresses. Ambassador McVeagh spoke very feelingly of the value of the Bible, in the course of his remarks saying: "A very great Japanese, known to all of you for his wisdom and benevolence, called it the most wonderful book of morals ever written." He said further: "I am a Confucianist. There are a lot of things about Christianity which you preach that I do not understand. A lot of things you do look like foolishness to me. But there are two things in your program that are outstanding, and that appeal to me. One is your Bible. One was given to me years ago, and I have read some of it nearly every day since. It is the greatest book ever written. I wish there were a copy in every home in Japan." Mayor Ariyoshi, a Christian, said that *for thirty-five years, except when too sick, he had read the Bible every day.* The Hon. I. Tokutomi, member of the House of Peers and

proprietor of one of Tokyo's leading daily papers, said: "I am sure all of you have observed how the press of our country has imbibed Bible sentiment. It is noticeable in our literary style. It is not saying too much to assert that during the past fifty years the literature, sentiment and life of Japan have been largely formed into what they are today by the Bible. Without a doubt the morality and idealism of millions of our people, of both high and low classes, yet outside of the Christian fold, has been greatly advanced by the Bible."

The record of the American Bible Society in Japan is a most remarkable one. The rise in circulation has been both steady and rapid. From nothing it rose to over 900,000 copies during the last of the fifty years. The total circulation in fifty years has been 6,995,126 copies. And this is only part of the story. Alongside of the American Society the British Society has been working, the American Society occupying the eastern and northern portions of the field, and the British Society the western and southern. Besides English, Japanese is the only language in which the whole Bible has been put into Braille type for the blind.

D. B. SCHNEDER.

## MEMORIES

UNBIDDEN they come—these memories each day—  
The finer like flowers that bloom always.  
Other thoughts do creep in, and they leave not a trace  
Of sweetness and freshness—which before had place.

Memories of the past and hopes of the future  
Are all that we have—and which really allure  
As weeds do come up in our garden each day  
So with some memories that would choke our way.

An unforgotten face—a voice that is still—  
If in the hurry and rush—there is the will—  
To cherish this memory—and *pause*—we'll find  
That our garden of memories is ever most kind.

—ELIZABETH W. FRY.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## DEPARTMENT OF EVANGELISM

THIS issue of THE OUTLOOK OF MISSIONS is devoted largely in its Home Mission Department to the subject of *Evangelism*. The Church has been informed of the change which the Board of Home Missions has recently made in the conduct and development of the work of Evangelism. In the year 1914 the General Synod asked the Board of Home Missions to make a thorough-going study of the nature and need of Evangelism in our denomination. This Board accordingly appointed a Commission, which made its report through the Board to the General Synod in 1917. The General Synod received this report with considerable favor and asked the Commission of the Board to continue its study for another triennium. In 1920, at Reading, Pa., the General Synod instructed its Board of Home Missions to formulate a definite plan of action so that the work of Evangelism might properly function throughout the denomination. Meanwhile the Forward Movement had come into existence and one of its Departments was entitled Spiritual Resources and Evangelism. Inasmuch as this Department of the Forward Movement would very largely cover the field to be cultivated by the Commission on Evangelism of the Board of Home Missions, it was deemed wise to merge the two into one. This arrangement continued until the close of the Forward Movement in 1925. In the meantime several of the District Synods had overtured the Board of Home Missions to support an Evangelist within their bounds. In the Eastern Synod Rev. Rufus C. Zartman, D. D., was appointed, and in the Pittsburgh Synod, Rev. Ernest N. Evans, D. D. These men worked within their given localities with considerable success.

It was felt, however, that the whole Church should be included in the pro-



REV. RUFUS C. ZARTMAN, D. D.

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gram of an aggressive Evangelism. Consequently the Board of Home Missions in January, 1926, discontinued its Commission on Evangelism and created a Department of Evangelism, on an equality with the other Departments of the Board. At a subsequent meeting of the Board, Dr. Rufus C. Zartman was elected as Superintendent of this Department. He accepted the office and took charge of the work April 1st, 1927. His installation took place in Trinity Reformed Church, Canton, Ohio, on April 3rd. The neighboring congregations joined in the impressive ceremony.

Dr. Zartman is well qualified for this particular type of work. He is evangel-



istic at heart. He knows the Church, East and West. He is a strong preacher and a good executive. What shall be his chief work; what is he to do in this new position? He is the Superintendent of the Department of Evangelism for the entire denomination. As Evangelist for the Eastern Synod during the last five years he conducted Evangelistic services in response to invitations from pastors and consistories. He is still to do this work to a limited extent, but he is supposed to organize the entire Church so that the spirit and passion for Evangelism may be created in the heart of every pastor and in every congregation. The

objective is to make every pastor an Evangelist and every congregation an Evangelistic force. He is to create a creative Evangelism for the entire denomination. This is a large order. His task is confined not simply to Mission congregations, but to all the Churches in the denomination. He will have to work largely through Committees and groups in given localities. We bespeak for him the earnest, prayerful co-operation on the part of all those who are interested in winning men and women for Jesus Christ, and establishing His Kingdom upon the earth.

### NOTES

Rev. J. B. Bloom, pastor of our Mission in St. Joseph, Mo., is chairman of a Committee of the Ministers Alliance arranging for a Personal Evangelism Campaign and Religious Survey of the city, also arranging for Holy Week theatre services with Dr. Frederick Shannon, of Chicago, as the speaker.

\* \* \*

Rev. and Mrs. Frederick W. Bald, of Trinity Mission, Detroit, Michigan, have been spending several weeks in Florida and report that they are very much stronger and are feeling rested. They are fortunate in having friends in St. Petersburg who are making their stay in that city very enjoyable. Mr. Bald writes, "We are very happy in the new discovery of the warm friendships we have in Detroit and in many other places. This is a compensation for our affliction."

\* \* \*

Rev. O. R. Frantz, of Minersville, Pa., reports that the Mission there participated in a series of five union preaching services by five prominent visiting ministers, one from each denomination in the town that entered into the movement. Dr. Paul S. Leinbach represented the Reformed Church. This Mission expects soon to complete its new plant.

\* \* \*

Many of the Missionaries report that while they had to contend with bad weather during the month of February,

the work has been moving along steadily and they are hopeful of large results at Easter. Evangelistic campaigns are being held in many of the congregations.

\* \* \*

"Some folks, by continually referring to the things which separate them from others, create an opposition to themselves and then perhaps they wonder why they are not loved more or do not have better success in winning their way. The intuition or leading of love gives a tact and grace that finds its way most surely to the hearts of others. The success and value of our services is proportionate to the *oneness of spirit* with those whom we would serve. Paul in his Epistle to the Corinthians also said that the greatest virtue of the soul is love. When skill is crowned with the wisdom of love truly then it is great."—From the Bulletin of Grace Mission, Buffalo, N. Y., Rev. J. W. Neville, pastor.

\* \* \*

In looking through *St. Peter's Tidings*, published by St. Peter's Mission, Lancaster, Pa., we find a personal letter from the pastor, Rev. Charles D. Spotts, to the members, in which he says, "This year may every member of St. Peter's repeat the pledge that he was asked to make last year: 'I pledge myself to use every means of reading God's word, of daily prayer, and constant attendance upon the Services of the Church that this Lenten Sea-



son may lead me near to Christ and make Easter a feast of joy and newness of life.' ”

\* \* \*

Sunday, January 30th, was a Red Letter Day in Trinity Mission, Detroit, when the tenth anniversary of the Church and also of the pastorate there of Rev. Frederick W. Bald was observed. The Anniversary Sermon was preached in the morning, by Rev. Charles E. Miller, D.D., LL. D., President of the Board of Home Missions, who also delivered an address at the evening service, when a pageant was presented, entitled, "The Faith of Our Fathers," written by the pastor. Also on this special day the new pipe organ was played for the first time. In a short time they hope to break ground for a new Parish House, to care for the rapidly growing Church school, which now numbers more than 800. The reason for this growth has been the desire to serve the community, and a faith in God which have been the chief characteristics of Trinity. Many are the community movements which have been born in and nourished by this Church, such as the Seven Mile Improvement Association, the Eureka Lodge of Master Masons, and during the war it was the Community

headquarters for Red Cross and relief activities.

\* \* \*

Calvary Reformed Church, Lima, Ohio, of which Rev. E. Bruce Jacobs is the pastor, dedicated its new Church building on Sunday, March 6th. While this church is now self-supporting, plans for the new Church building were considered while it was a Mission, and the Board of Home Missions gave them the needed assistance through the Forward Movement. The Dedicatory Sermon was preached by Rev. Charles E. Miller, D.D., LL. D., President of the Board. In the afternoon a Community Service was held at which Dr. Miller also delivered the address. At the evening service the sermon was preached by Rev. John C. Horning, D.D., Superintendent of the Department of the Central West. Mr. J. S. Wise, Superintendent of the Church-building Department, was also present and had charge of the raising of funds at each service. An adequate building now stands ready to serve the community. This building with the organ will represent an outlay of \$70,000. It was planned with two ends in view, to provide facilities for religious education and to provide a worshipful church.



NEW  
BUILDING,  
CALVARY  
REFORMED  
CHURCH,  
LIMA,  
OHIO

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## The Question Box

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(A number of questions were received during the past month. We solicit readers of THE OUTLOOK OF MISSIONS to send in others.)

Q. *Why does the Board of Home Missions not enroll more new Missions?*

A. Largely because of lack of men and money. Many opportunities offer themselves, but the Board has already gone far beyond its present income and, until the Church catches up with its offerings, the Board must mark time in enrolling new Missions.

Q. *What is the Board's attitude towards supporting work in competitive fields?*

A. It is against it, but sometimes is the victim of conditions over which it has no control. The Board would be reluctant to start new work in fields already occupied, but also hesitates to withdraw from such fields when it has a definite mission to fulfill.

Q. *What is meant by the Budget?*

A. The Budget is a statement of the sum total in itemized form of the needs of the Board for a period of one year. The amount of the Budget is \$476,000.

Q. *What is done with the \$476,000?*

A. This pays appropriations to the Missionaries, salaries of executives, all overhead, including office and promotional expenses, everything pertaining to the Board except the work of church building.

McAdoo is a good-sized town in a mining community in Eastern Pennsylvania between Pottsville and Hazleton. The Reformed Church is the only Protestant Church in this place. This Church, under the leadership of its pastor, Rev. C. E. Correll, Ph.D., is making commendable progress. A catechetical class of 21 will be confirmed on Palm Sunday, of whom five are Italian-Americans. More than 50 members are engaged in daily prayer for the advancement of Christ's Kingdom upon the earth.

## THE MAYWOOD MISSION

THE Chicago area is one of the most challenging mission fields in our land. It is a great and growing center of trade and traffic as well as a manufacturing city of the first order. Here we have before us in the large the great political, economic, industrial, social, moral and spiritual problems of the day. It is an outstanding challenge to the Christian Church.

The Reformed Church is carrying on mission work in the English, German and Hungarian languages in this city of many nationalities. Our Bohemian work has been discontinued. It is a good many years since we have undertaken entirely new work in this area.

A number of fields have been surveyed from time to time. Last summer through the co-operation of the Chicago Classis lots were purchased in a growing residential suburb of Chicago, known as Maywood. A bungalow Chapel was erected on these lots. The Classis through its Committee, of which Rev. M. E. Beck was chairman, took an active part in promoting this work and contributed largely toward the purchase of the lots and the furnishing of the chapel.

On Sunday, September 12, the opening services were held with 41 present at the Sunday School and 46 at the morning preaching service. In the afternoon the pastors and members of our Reformed Churches attended the Fellowship Service in good numbers, bidding Godspeed to the new venture.

Miss Ina M. Jackson, the efficient worker of Grace Reformed Church, continues to give considerable time to visitation of homes during the week and to directing the children's and young people's work as well as the activities of the Sunday School. The pulpit has been supplied by Theological students attending seminaries in the city and mission house as well as by pastors of the city and the superintendent.

On Sunday, November 21, the congregation was regularly organized as the First Reformed Church of Maywood, with 35 charter members. A constitution was adopted and officers elected. The

Sunday School attendance has reached the ninety mark, and there has been a growing attendance at the church services. The women have organized a Missionary Society with provision for aid activities. They have put first things first in recognizing the missionary motive.

The community is being improved by the building of many new homes. The

people have welcomed and are taking a growing interest in this work. A pastor will be put in charge this spring. People of various denominations are identifying themselves with the congregation that ministers in the heart of the community. All this gives bright promise of another growing Reformed Church in greater Chicago.

JOHN C. HORNING.

## THE PRESENT SITUATION OF EVANGELISM IN THE PROTESTANT CHURCHES

*By Professor Edward S. Bromer, D. D.*

SINCE the close of the great World War, the Christian churches have been carried along on a wave of political, economic and religious reaction that has swept over all the so-called Christian nations. The work of evangelism which has been conceived for a period of years prior and during the war in the light of interdenominational co-operation in survey, method and spirit, fell back at the close of the war upon denominational organization and ideals. The local congregation became the focal center of evangelistic and educational activity. The interdenominational Commission on Evangelism of the Federal Council of Churches through its inspirational literature and constructive plans of work, concentrated the attention of the Church upon pastoral or congregational evangelism. The denominational committees took up the slogan and sought to rally the enthusiasm of all their pastors and congregations. The reaction for a time was so great that there was a general feeling that the denominational spirit of the churches and the nationalistic temper of the United States were sharper and narrower than they had been for many years before the Great War.

During this period of reaction covering about fifteen years the Protestant Churches turned their attention in upon themselves. They saw themselves as confessional groups. They saw their own need of buildings and a better-paid ministry. They discovered that the rising generation of their children was receiving a very inadequate education in religion. The wastage of membership both of the

congregation and the church schools between the ages of eighteen and twenty-five was enormous. The loss of adults by erasure of names was equally alarming. The cry soon went up that Protestantism must adopt a new attitude toward the children and young people of the local congregations. If Protestantism is to hold out against modern conditions it must first of all keep its own children within the fold of Christ.

The methods urged upon the churches are personal evangelism, religious education and congregational evangelism.

Our times are changing. We all acknowledge it. But we have been slow to adapt our methods of religious work to the demand of the changing order. The inadequacy of our religious educational methods appeared on every hand. The tests of a true evangelism demanded a reconstruction, involving a change of vision, of method, and of curriculum. The new Christian religious education is not merely a new knowing but a new living. Its aim is evangelistic—for evangelism is the art of influencing children, boys and girls, men and women to lay hold of a more complete Christian life. Evangelism and religious education are co-ordinate terms.

Personal evangelism, therefore, is the act of influencing a single human will or the corporate will of a group to make the decision which will lead to a greater fullness of life through the process of friendship. It is the spirit that should actuate the parents in the home in dealing with their children, the pastor when visiting his people, and the teachers of the church



school in all their contacts with the scholars; and all Christians in dealing with persons outside of the Church and the Kingdom of God.

Educational evangelism is the enlargement of this personal process. It is the attempt to influence the individual and the group to make the decision that leads to fullness of life through the process of Christian nurture. Its aim is the stimulation and growth of personal character. It strives to create an environment in which it is easier for the individual and the group to come to right decision and then vitally live it in daily action. It is at once personal and social in vision and method.

Each year the ripening harvest of such educational work should be gathered into the service of the Church and the Kingdom of God. Many pastors are rediscovering the catechetical class and transforming it into the most effective evangelistic agency of the congregation. The adolescent period is the time when the great decisions of life are made. It is the chief harvest time of the Christian Church. It is the pastor's strategic opportunity. The choice of Christ as a personal Saviour, of the Church as a means of grace, and of the Kingdom of God as the sphere of service constitute the essentials of the evangelism of this important period. It means the free and whole-hearted entrance into the social order that is the hope and goal of the Christian Church.

Congregational evangelism seeks to apply the same evangelical method and spirit to the entire congregation aiming to make it an evangelistic agency in the community. The number of our young people actually belonging to our church families who slip out of our Sunday Schools and do not unite with the church is increasing year by year. The number of young people throughout the United States under twenty-five years of age who have never been under any religious educational influence either Jewish, Catholic or Protestant is said to be above 27,000,000. Of the total population in 1925 less than one-half, or only 46,883,756 were members of our Christian churches. The national situation is reflected in every locality of the country.

Each congregation in our population in proportion to its size faces just such a challenge in its own community. The duty and task of congregational evangelism are surely clear enough.

It is along these same lines that the Commission on Evangelism of our Board of Home Missions has been working. Much has been done but much more remains to be done along these denominational lines of activity. As a denomination we are not holding enough of our own children to give us a normal rate of increase naturally belonging to us.

Practically all the Protestant denominations have been doing the work of evangelism in the same way during these reactionary years. The local congregation was the center of organization and activity.

But after all this has been done, is it sufficient? Does it meet the demands of the new social order that is rising among us?

Signs are beginning to appear that the reactionary movement cannot last much longer. The aim of a Christian evangelism and religious education cannot be limited to the confessional groups and the children of our Protestant congregations. The local community, the nation and the world are the true objectives of the Christian religion. The present crisis in China has revealed the type of Christianity that can prevail in the new national, political and social order that is arising out of the throes of civil war. It has been said openly and over and over again by Chinese Christian leaders that the Christianity that can live and work in the new China must know science and the modern world view and yet find God; that it must stand fearlessly for justice and love in the economic and political relationships of life whether in the local community, the nation, or in international fellowship; and that it must appreciate racialism and nationalism and yet transcend them in genuine brotherhood and internationalism. What kind of evangelism at home and abroad will be required in order to meet such a challenge? It is safe to say that it will be a co-operative, interdenominationalism. The reactionary denominationalism and nationalism of the



post-war period will soon shift and look courageously into the future. In every local community a genuine personal and social evangelism will gather all the Christian elements as far as possible and concentrate them on the moral and spiritual welfare of all the people. It is only a truly national co-operative Christianity that can ultimately evangelize and Christianize the United States. In 1800 the total population of our country was fifty percent Christian, in 1927 the percentage is scarcely changed. Alas, how slow the process is! Our greatest task is yet before us. The kind of evangelism China, Japan, India and Africa need is exactly the kind that must prevail in America. It is the missionary call to *repentance* and

*reconsecration* that constitutes the great challenge of European and American Christianity. The elements of essential Christianity once again are being revealed in apostolic simplicity. In due time a new and enlarged experience of God in Christ conceived in relation to the vital issues of modern life will be born. It will create its own evangelism in form and spirit. In it and through it a more united Christendom will go forth to make the rule of God prevail among men and nations. A great many of the members of the various denominations are living and working in these changing times in the prophetic glow of such a hope.

Lancaster, Pa.

### AN APPRECIATION OF EVANGELISM

By Rev. Ernest N. Evans, D.D.

**S**PIRITUAL Resources and Evangelism will be more frequent words in the speech of the Reformed Church from this time forth. It will be well that it is so. No emphasis can be productive of greater blessing. For Devotional depth and evangelistic passion are at the source of the stream of spiritual vitality. The brief period during which the Forward Movement in its Department of Spiritual Resources laid the primary challenge on these factors is an evidence of their value. The level to which this movement raised the activity of the Reformed people for that specific program is a glimpse of what this emphasis will enable the Church to do continuously.

The chief stress, however, must be upon Evangelism, the telling to others the good news from God revealed in Jesus Christ. For what is the purpose of developing our spiritual powers if not for some active service? There is none other more far-reaching than evangelism. This is the primary work of the Church. If the revelation the Church possesses is the truth, then upon the Church rests the burden of responsibility that every man hear the truth. The Church is concerned in preventing men from going down blind alleys and making waste of their lives. The Church must be concerned not only

about the quality of the membership, but also in the increase of it. There must be quantity before it is possible to develop quality. Extension is necessary, and evangelism is the program of extension, of making recruits for the Church. Without the constant addition of believers there would be little possibility of building up the body of Christ. There is also a natural instinct at the heart of the passion for souls, the impulse to gratitude that wells up in the heart that has been blessed. The man who has found Christ is more than willing—yea, even eager to share his blessing and to help others into the wealth of an experience in Christ.

Evangelism has been under a cloud. Its reputation is not the best. Evangelists are realizing it keenly. This is not due to any lessening of the necessity for it—it is as much a part of the Church's task as ever—but this stigma has been produced by methods some evangelists have used in carrying on. Crudity of thought and expression, egotistic sensationalism, extravagant emotionalism, blind literalism, an ultra-conservative theology, an unlovely dogmatism, an undue financial emphasis are some of the conditions that have discredited this primary phase of Kingdom activity. Within the Reformed Church revivals, evangelistic meetings,

tabernacle campaigns and similar endeavors never have met with enthusiastic favor. The Reformed people have inherited this attitude. This Church has always advocated Christian education in some form of catechisation as the best form of evangelism. Without doubt it is so. It approaches the souls of men in the years impressions are most easily made, at the time of life most susceptible to any appeal. At the same time there is a great multitude of men and women who have slipped by these impressionable years and are out in the world of the unchurched without Christ and without God. To reach this great host, or even her share of it, the Reformed Church has never made adequate plans. Churches that have recognized the existence of this unevangelized group and have attempted to carry Christ's gospel to them have been blessed with harvests far beyond any the Reformed Church has ever gathered in. These have been churches, too, that are younger in years and less fortunate in opportunities.

*We need to recognize that provision was made in the apostolic church for these agents of extension.* There are some who are given to be apostles. Perhaps we may interpret that as those who are specially to unite zeal and devotion in God's cause with that wisdom and width of sympathy which enables them to hold all together and become pillars of the house. And there are some called to be evangelists, to bring the gospel to bear in all its living power upon the heart where it has not found admittance. And there are some who are to be pastors and teachers, tending the life and mind, and the soul, strengthening faith, deepening devotion. And there are some who are called prophets, called upon to declare God's will to their generation; and the prophet is always tempted very much to go beyond the wise statesmanship of the apostle. And the evangelist is tempted to despise the pastor, the teacher, because he is not especially effective in drawing in those who are without; and the pastor and the teacher are liable to quarrel with the evangelist because he goes on forever repeating the same message. The wel-

fare of the Church depends exactly upon all of these doing the function for which they are qualified, but recognizing the necessity of the other and rejoicing in the fulness of the others' gifts. That is part at least of the spirit of self-sacrifice as it must show itself in the spiritual co-operation of the Church's work.

*The Reformed Church has a good fortune in its interpretation of the gospel.* It is modern. If there be any one need in the realm of evangelism today, it is the re-clothing of the old message in garments that make its appearance up-to-date. If there be an unfortunate situation from which this cause suffers, it is that its message has not been restated in terms that harmonize with the newest discoveries, the best scholarship, and the proven scientific leadership of the day. In addition to this effort to give the message the modern touch, there must also be the clearer statement of salvation and its implications. It is not merely a salvation of the individual's soul from sin and its consequences. This is but the beginning. The saved man becomes a channel through which the power and wisdom of God have a chance to save all human society, and each individual's salvation must be completed and perfected in fear and trembling by his endeavor to live Christian Principles in the tumble and turmoil of everyday life. With all this resetting, there will be no change in the truth, nor in the good news, but some of the declarations the evangelists have used will vanish, some of the crassness will pass away, and the new presentation will have a real appeal. In place of former phrases and ideas there will be a message no less the will of God, no less positive in its declarations, and far more direct and pungent in its challenge. Because the Reformed Church as a whole is appreciative of these modern attitudes, and sympathetic with them, she is in a position to help re-clothe the eternal message of light and life for the evangelist so that he may regain the ancient power in the present hour.

*Not only is there extreme need of a re-interpretation in modern terms of the evangelistic message, but also the need of a keener appreciation of the value of*

*organization.* This, too, is a modern appreciation. We are just beginning to learn the advantages of wheels. One of the most unorganized endeavors in the past has been the evangelistic. They used to say that a revival could not be worked up, but had to come down from heaven. Revivals were possible only when the Spirit moved upon the people, and no one could tell when that might be. For does not "the wind blow where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit." In consequence, many evangelistic movements have been fitful, independent, and irresponsible. This, too, has added to its ill-repute.

We have begun to discover, however, that the Spirit of God works through orderly and ordinary channels as well. He uses the man who is wholly surrendered to His will. We are finding that a group of surrendered individuals under His leadership may be effective, too, even as the consecrated individual. An engine and its train may be filled with power when the steam is turned on. This has been demonstrated in smaller corporate groups, such as communities and cities and counties, and not found wanting. It has been to some degree carried on by the organization of denominations, or groups within them such as Synods and Classes. It seems to me there is a very effective channel of evangelistic effort in these organizations already in existence, whereby the passion for souls may be carried by and through them to every member of a denomination. Under the leadership of men of the evangelistic spirit and gift—for there are such even now—this effort may become a most potent method of

reaching every man possible in every community.

Adaptability is one of the characteristics of living organisms. This is the rule also in evangelism. No one method is the best for every situation. Meetings in great cities do not attract the unbeliever unless some outstanding and unusual incitement draw them. Union tabernacle meetings seem to have had their period of popularity. Yet revivals here and there seem to retain their former potency. Splendid results are being obtained by personal visitation in the homes of those who are sought. Many city-wide campaigns of this home-visitation character have been pre-eminently successful. An entire denomination might be organized for an effort of this sort within a certain period of the year. Along with this, however, we must not lose sight of the prevailing value of the "foolishness of preaching." As to method, there is no rule but the old rule followed by the Apostle who said, "I am become all things to all men, that I might by all means save some." The primary need is not some method of accomplishment, but the spirit that burns to extend the borders of the Church, the passion that seeks men that they may share the blessing. Where this spirit is strong enough, it will find a way or make one.

The Reformed Church is to be commended that it has at last made a way for the evangelistic effort to become a continuous, persistent, primary part of the Church program. Dr. Zartman is to be congratulated upon the privilege of turning over the virgin soil, of laying the foundation stones for a spiritual edifice, and of outlining the first movements in a spiritual campaign.

Indianapolis, Ind.

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Paul's conversion was a complete reversal of all his life, a right-about face in all his interests, activities and associations. He had been a man of blameless moral life, a man even of an intense religious zeal. He was a man of scholarly attainments, as well as of great intellectual ability. He had high official relations, and outspoken personal convictions from which none of the vicissitudes of fortuitous fortune could turn him aside. All that he was,

all that he had, had been set against Christ and his church in the early days of its organization and activities. Later he writes of himself and the church, "I verily thought I did God service persecuting the Church." But when he became a Christian all this was reversed, and he threw himself with a full-hearted devotion into the service of Christ which has never been surpassed in the history of the church.

—J. C. MASSEE.



## EVANGELISM FOR OUR TIMES

"Do the work of an evangelist." II Timothy 4:5.

*Abstract of Inaugural Delivered by Rev. Rufus Calvin Zartman, M. A., D. D., Superintendent of the Department of Evangelism, on April 3, 1927, in Trinity Reformed Church, Canton, Ohio.*

MY text is like a telegram—terse and telling. It is the concise counsel of a veteran evangelist to an adolescent parson. It is not a summons out of the pastorate into professional evangelism. It is an enjoinder to link up evangelism with his pastoral office. It is a paternal command to do pastoral evangelism, to make his ministry evangelistic.

The name and office of evangelist are high and holy in origin, and dignified in their associations. Like the names disciple, saint, believer and apostle, so the title evangelist came into vogue with the advent of Christianity. Not frequent in its appearance, occurring only thrice in the New Testament, but as often as the words religion and Christian.

It is singular and suggestive how centuries elapsed without the mention of evangelism in the history of the Church. People came to think evangelism was unwarranted by the Bible. During the last seventy-five years new emphasis has been placed upon this apostolic office and work of evangelism. Within the last fifty years a strong corps of evangelists has appeared and rendered heroic and invaluable service in this and other lands. Through a single bureau of evangelists there are today available three hundred approved and successful evangelists in America. This is only a partial list. Besides, many pastors, more than ever, are evangelists. Today in the United States there are two thousand women preachers, and many, if not most of them, are devoting time and talent with grace and love to this noblest New Testament vocation; and right now in a solitary school on the Pacific Coast 400 young women are in training for evangelistic work. Uldine Utley, the girl evangelist, who will open on May first next, a five months' campaign in New York City, is a product of that school in Los Angeles. May their tribe increase!

During the last generation all of our

General Synodical meetings have stressed evangelism, citing attention to its importance, desirability and need. Out of this agitation and along with the "Forward Movement" evolved a "Commission on Evangelism." Subsequently the title was enlarged to read—"Commission on Spiritual Resources and Evangelism." This Commission operated in conjunction with the Board of Home Missions, which labored to establish evangelism in the functional life of the regular judicatories of the Church—General Synod, District Synods and Classes. Ohio, Eastern and Pittsburgh Synods established evangelism for their areas under chosen official evangelists. Our Home Mission Board rejoiced and said truly—"The whole idea of evangelism is better established in the life of the Church than ever before."

In January, 1926, came another forward step, the best and biggest of all. The departmental idea of organization moved our Home Mission Board to elevate the "Commission on Evangelism" into a Department of Evangelism, "with the purpose of appointing a Superintendent of Evangelism for the entire Church, who shall kindle the spirit of Evangelism and organize the work throughout the Church, along helpful lines of Evangelism, so that every pastor shall be an Evangelist and every congregation an evangelistic force to win the multitudes for Christ and the Church." In May, 1926, General Synod in session in Philadelphia was overtured to approve of the Department of Evangelism. On January 11, 1927, in Philadelphia, the Board of Home Missions by unanimous action elected a Superintendent of Evangelism. I have the honor to hold the call to this high and noble office. It was accepted on the fourteenth day of February, 1927. April 1, 1927, was set as the time for entering upon this noteworthy comprehensive and challenging task. This sphere of superb privilege and boundless



opportunity I enter, realizing my limitations, feeling my unworthiness, praying for heavenly illumination, seeking divine guidance, and the anointing with The Holy Spirit and with power. "Brethren, pray for us."

Here is a brief summary of the actions, suggestions, recommendations, appeals and challenges by our recent General Synod:—

A Department of Evangelism is Established.

A Superintendent of Evangelism is elected.

The Superintendent of Evangelism is to Propagate, Organize and Supervise Evangelism.

Every Pastor is to be an Evangelist.

Every Congregation is to be an Evangelistic Force.

Synods and Classes are Urged to Cooperate in the Work of Evangelism.

Every Pastor and Church Member is Challenged to Bring Others to Christ.

The Goal—Win 25,000 in this Triennium.

Soul-Saving is Exalted as the Real Business of the Church.

A Call is Issued for Prayer for Spiritual Awakening, Revivalism and Evangelism.

The program is big and splendid, in accord with the New Testament teaching and apostolic practices, and in harmony with the spirit and Constitutional requirement of our Church. I approve of this program and undertaking with all my heart.

President Coolidge on Washington's Birthday said over the radio—"Our country's population is 120,000,000." He also said—"We must emphasize morality and Religion." Only about two-thirds of our population is within the pale of the Church. Eighty millions are in mad pursuit of money and pleasure. For twenty years the net increase in the Church membership has been only three per cent. The Church today, notably our Reformed Church, is an "army of occupation" instead of an "army of conquest." We are marking time; we have too long been singing "Hold the Fort," and "Oh, to be Nothing." We must start to sing "Onward, Christian Soldiers, Marching as to

War." A couple of Irishmen were traveling toward a certain town; three times they inquired the distance to their destination, and each time were told six miles. One turned to the other and said: "Well, begorra, we're holdin' our own, anyhow." That is about all the Church is doing—holding its own. The call to the Church is to go forward, to be aggressive, to do soul-winning, to evangelize, so that the lost may be found, that the dead may be raised. Nothing else will suffice. Like John the Baptist and Jesus Christ, like Peter and Paul, we must preach the Gospel and call for repentance, confession and faith. This world is to be transformed and translated into the kingdom of God, and it can only be done through the evangel of God's Son.

What now are some of the manifest characteristics of New Testament evangelism?

1. *It is evangelical.* It is giving forth the Gospel by word of mouth and by living example to convict, to convert and to save immortal souls. It is not exploiting theories of science, nor proclaiming the wisdom of man, nor promulgating philosophy, nor painting the clouds with figures of rhetoric, but preaching the love of God as expressed by the sacrificial, atoning, vicarious sufferings of "the Lamb of God that taketh away the sin of the world." This "love divine all love excelling," called the Gospel of His dear Son, must be preached with sincerity and earnestness, and then the blind will receive their sight, the lame will walk, the lepers will be cleansed, the deaf will hear, devils will be cast out, and the dead will be raised. (Matt. 11: 5.) It may seem needless to wax warm and say that evangelism must be evangelical. But hear me further: unless you are evangelical you will not be evangelistic, and unless you are evangelistic, you will not be evangelical. These two are cause and effect. Jesus preached the Gospel. Peter preached the Gospel. Paul preached the Gospel. "The Gospel is the power of God unto salvation to every one that believeth." Rom. 1: 16. The word evangelism is beautiful and meaningful. Evangel signifies "good news." Gospel means literally the "God-story." Evangel and Gospel are one and

the same in meaning. *Ism* denotes doctrine. Evangelism is therefore the doctrine of the Gospel, the doctrine of the God-story. Every minister, every missionary, every soul-winner must use this God-given and heart-warming message—the Gospel—or fail utterly.

2. *It is pastoral.* To the pastor comes the inspired and inspiring challenge, “do the work of an evangelist.” This is the chief duty, the primary obligation of every pastor. To this is he called of God, to preach, to evangelize, to win souls for Christ and His kingdom. All that a pastor does and has to do should converge upon this one point, to evangelize, to win souls. “Do the work of an evangelist.” This does not mean—quit your Church and become a traveling preacher; it means stick to your job as pastor and do the work of an evangelist in your own charge. The emphasis today is pre-eminently on *pastoral* evangelism. In years gone by the pastor may have relied too much on the professional evangelist. His own abilities in this direction have sometimes lain dormant and, like the coin, wrapped in a napkin, unused to his own hurt and to the detriment of his church. It is not said nor implied, however, that a pastor may not call in a vocational evangelist; but primarily and providentially the pastor is ordained to do his own evangelism, as if the itinerant evangelist was not, or could not be had.

Our General Synod says—“Every pastor shall be an evangelist.” He is *ex-officio* evangelist. It cannot be said too emphatically that the pastor is the divinely appointed evangelist of his own congregation or charge. In the words of Dr. A. C. Dixon—“The Church needs more pastors who have an evangelistic conscience, preach an evangelistic Gospel, pursue evangelistic methods and magnify evangelistic experiences.” The pastor cannot, and dare not, relieve himself of this high responsibility and priceless privilege. His primary duty and, in a Biblical sense, his entire duty is evangelism in the sphere in which he has been placed as minister of the Word of God. There is the occasional room and need for evangelism on a broader scale, in union and

community effort, when a Moody, Chapman or Sunday can be eminently useful.

3. *It is vocational.* In what I have just said vocational evangelism is endorsed. During the past six years I have devoted all of my time, talent and energy to evangelism in the capacity of official, vocational, itinerant evangelist of Eastern Synod. Such evangelism is warranted by the New Testament. Peter and Andrew and others of the Apostles, and Philip the Deacon were evangelists. We do not know that they were pastors, but they were evangelists, vocational, itinerant evangelists. Paul was once pastor at Ephesus and also at Corinth; then he was doing pastoral evangelism; but during most of his ministry he was without a charge, devoting himself wholly to vocational evangelism. For such evangelists there will always be need. The wish has been expressed in my presence, that Eastern Synod might have as many official vocational evangelists as there are Professors in the Theological Seminary at Lancaster, Pa. I will go further and say that I wish we had a vocational evangelist in every Classis, to back up, to support, to encourage, to stimulate, to inspire and supervise pastoral evangelism. The minister of a charge is a pastoral evangelist. Mr. Sunday is a vocational evangelist. Both are evangelists in the New Testament sense. They differ in their spheres and methods, but evangelism is their function. The dominant aim of both is to win men for Christ.

4. *It is lay evangelism.* The evangelism for our times calls upon the laity—the men, women and children to take part in this delightful task. “The great business of the Church is evangelism,” said Bishop William Anderson to the New Jersey Conference on March 11, 1927. “The saving of souls is the real business of the Church,” said our last General Synod. But who is to conduct this business? The firm, the men, women and children who constitute the Church. Evangelism is required of every Christian. The Master’s orders are to all—“Go work in my vineyard today.” Here is where personal evangelism is a factor of inestimable value. Not since apostolic days were the laity so active and useful

in manifold spheres as they are today. Many of the laity are doing more Christian, charitable, humane, beneficent, soul-saving work than many individual pastors. Our General Synod recognizes this fact, and asks that "every congregation be an evangelistic force to win the multitudes for Christ and the Church." What a power that would be to break down and overwhelm the strongholds of sin and Satan! Something like that is *sine qua non*—indispensable! "Let us go up at once, and possess it; for we are well able to overcome it." Numb. 13: 3. Again General Synod challenges "every Consistory man and every Church member to put forth every effort during the next triennium, to increase the membership in the local churches." It likewise cites the Constitutional requirement, "that every member seek to win others to Christ." The call is plain and potent, that every Church member be a soul-winner. Another has well said: "The greatest chance the Church has to fulfill her mission is to enlist every layman to utilize his opportunities for service."

At present the membership of our Church in the United States is 347,792. If every one were a soul-winner, at the end of the year our numbers would be doubled, or 695,584. At that rate of growth our membership at the close of this triennium would be trebled, or 1,043,376. The goal is set at 25,000 as the increase for the coming three years. That should not be thought impossible nor difficult. We should not be satisfied nor honored with anything less. The fields are white unto the harvest. Come, let us go in and reap!

I am told there is nothing new in evangelism. That is no valid reason for not having something new; and the best new thing would be to have every Church member a soul-winner. That would be very new, and it would have the approval of heaven and the benediction of the Head of the Church.

Visitation evangelism is embraced under this form of work. It is popular today and should be encouraged. It was inaugurated by our Saviour when He sent out the "Twelve" and subsequently the "Seventy," two by two. From the

beginning of the present year and continuing six weeks, the M. E. Church in Philadelphia practiced visitation evangelism by its laity; meetings in some central Churches were held simultaneously to which prospects were invited and brought. What were the results? In those six weeks 6,300 new members were added to the Methodist Church and many others so won united with other denominations. This visitation was done by men and women going daily two by two, inviting, urging and bringing. Tactful, spirit-filled, willing workers can accomplish great things. Out in Kansas City, Mo., there is a humble layman, a Civil War Veteran, aged 84 years, who said one day in prayer—"Lord, I give my life to Thee, give me something to do." The prayer was answered. It was laid upon his heart to organize a Sunday School. Since that prayer was offered he has organized five Sunday Schools and five Churches; the smallest congregation has 540 members and the largest one 2,500 members; he has in mind the starting of three more Sunday Schools in the same city. That man and I were catechised and confirmed in the same Reformed Church in Perry County, Ohio.

5. *It is Pentecostal.* Such evangelism as I have indicated is Pentecostal, and must be so to obtain the desired results. On the day of Pentecost (Acts II) the apostles and other disciples received power (*dynamis*). The Holy Spirit came upon them; they were anointed with the Holy Spirit and endued with promised power from on high. (Luke 24: 29; Acts 1: 5, 8). Ten days of prayer had prepared the way and brought them into full surrender to the Lord. The heavenly dynamic, the absolute essential had come. They spoke with new tongues and with new power. Thousands of sinners were convicted, converted and saved. They started a world-wide evangelism, that will not end until the judgment seat of Jesus Christ is set up. That mighty Pentecostal energy was not confined to that age; it is for every age. The evangelism which started on Pentecost was intended for the believers of all times and places. It inaugurated a campaign to win the world for Christ. It is sweeping



forward today and will continue to the end of the world. In some way or other we, too, must have and wield that old-time power. We, too, must come to the fountal source of life, dynamic and victory. "This is the word of the Lord, saying, Not by might, nor by power, but by my Spirit, saith the Lord." Zech. 4: 6.

Solomon says, "Money answereth all things." Eccl. 10: 19. How much truer is it of evangelism! By way of review and summary, let us now recall some of our reflections: How can we win the multitudes to Christ? By evangelism. How can we increase and conserve the membership of our congregations? By evangelism. How can the seventy or eighty millions of unchurched people in America be made Christian? By evangelism. If every professing Christian would average one convert every year, we could save every person in America in eighteen months. How can the billion of

lost souls in the world be won for Christ? By evangelism. If every nominal Christian would win one person annually, it would take only four years to convert and save the world. How can we influence and stimulate every Church member to become a soul-winner? By evangelism. How can we do the real business of the Church, which is soul-saving? By evangelism. How can we enlist more young men for the Christian ministry? By evangelism. How can preachers and laymen become more interested and effective in their true mission? By evangelism. How can the work of the Church be made a joy instead of a burden? By evangelism. How can we prevent lapses, remove indifference, increase interest, augment zeal, awaken new life, enlarge liberality, and energize all our forces? By evangelism. Let us every one heed the challenge and admonition of my text—"Do the work of an evangelist!"

## OBSERVATIONS OF THE TREASURER

*J. S. Wise*

I suppose that at least one-half of our present 1735 congregations received some aid in their early history that made possible their present existence—not always from the Board of Home Missions, but very often from the Classis to which they belonged. Ever since the organization of General Synod, the centralization of such assistance has been going on, so that we now have in the Board the only agency to which the Reformed Church must look for its future expansion. Our many large congregations, it is hoped, will continue to increase in membership; but our future expansion depends largely upon the new Missions started. There are many new fields to be occupied; but we cannot consider the challenge to occupy more than a very few of the most promising ones. In fact, the Board has been forced, time after time, to refuse to enroll points, and that took a great deal of courage to do. They should have been enrolled by all means, but to do so would have been foolhardy so long as the Church failed to supply the necessary funds to care for

them. Oh, that every member of the Reformed Church would realize how badly the Home Mission Board needs the whole of its apportionment! Not for the enrichment of the Board, but for the welfare of the work which the Church has committed to its care.

It is very strange to me that so many of our congregations whose present existence is due altogether to the help they received, should now so grudgingly and half-heartedly handle the apportionment as they do. Surely one might reasonably expect them to assume and raise their apportionments with gratitude and gladness. But, alas, we forget! This habit of forgetting is a costly business. The Board which so generously fostered them is forgotten. Only a fraction of the apportionment is paid. The Board in order to help others is forced into debt. The Church is advised year after year that unless the apportionments are paid in full, the work must be curtailed. And the Church in turn, through her representatives, urges the Board not only to con-



tinue its present work but to enlarge it. It is true that here and there one hears that certain Missions ought to be dropped, but when the Board does drop a Mission, no matter how unpromising its future may be, a number of protests are sure to follow. Now under such conditions what ought to be done? One man says "this" and another says "that." Personally, I suspect that in all cases if the responsibility were placed upon the critics and after they were in possession of all the facts, they would do practically what the Board is doing.

Last Sunday, March 6th, I had a glorious day. Glorious because I spent it with a very happy and enthusiastic congregation. The congregation was rejoicing in the completion of its beautiful new Church Building. It was its red letter day of experience. Not many years ago the Home Missionary in charge, resigned his commission and recommended that the work be abandoned. He considered it unpromising. Ordinarily, I would take that man's opinion. He is well known and is recognized as quite successful. But, evidently the Board then existing (it was nearly twenty years ago) thought differently. At any rate the work was not abandoned. The congregation struggled, sacrificed and grew. It is now self-supporting and with its new equipment has a brilliant future before it. This, briefly, is the history of Calvary Reformed Church of Lima, Ohio, which last Sunday not only dedicated its new Church Building, but laid an offering on the altar of nearly twelve thousand dollars. The Rev. E. Bruce Jacobs and his people were happy indeed!

This article is intended mainly to

inspire larger payments on the apportionment during the next three months. Our whole program will depend, for another year, upon our income from Easter to June 1st, and my appeal for increased giving is based entirely upon that of gratitude. "Freely ye have received, freely give." The following letter has the right ring:

West Hazleton, Pa.,  
February 25, 1927.

My dear Mr. Wise:

Please accept the sincere thanks of Christ's Memorial Congregation for the Five Hundred Dollars (\$500.00) Forward Movement check.

When we first organized our congregation, the Mission Board was the *first* to render us assistance, and now after twenty-three years, you have the honor of assisting in making the *final* payment necessary to wipe out the *entire* debt of our Church and Parsonage.

You have certainly made friends with our congregation, and I appreciate very much your kind offer to render us help when needed.

Sincerely yours,  
(Signed) WILLIAM KOCH.

Surely there are many others who feel the same way. Very well! Instead of saying it with flowers, "say it with cash," at least until the last cent of the apportionment is paid.

Let us actually practice in a very practical way that part of the answer in our catechism when we say, henceforth I shall live a life of thankfulness unto Him. I have no doubt that there are many more Missions that would endorse gladly what our Hazleton friend has so ably expressed.

The Central Bureau for Relief of the Evangelical Churches of Europe continues to exist. When will this need be over? Those in touch with conditions say that it will be necessary for the next five years at least, to give aid to these stricken people, according to *The Presbyterian Survey*. A new stereopticon lecture called "Seeing Europe and Its Religious Life" is now available. It consists of sixty-four beautifully colored

slides, depicting present-day conditions in Europe and the work of the Protestant Churches. It can be secured for use in churches or other gatherings at a rental fee of \$1.00 and transportation. This lecture furnishes a splendid opportunity to enlighten our Church people concerning the religious situation in Europe. For further information address Rev. Kenneth D. Miller, American Representative, 287 Fourth Avenue, New York.

## THE SOCIAL SERVICE COMMISSION

*James M. Mullan, Executive Secretary*

### PREACHERS SEEKING ECONOMIC BROTHERHOOD

UNDER the above caption there appeared a recent supplemental issue of *The Social Service Bulletin* of the Methodist Episcopal Church presenting data on the questions that are agitating the minds of Methodist preachers—"Preachers Salaries: Are they just? Are they fraternal?" These questions are not confined to the Methodist ministers. They are being raised by Reformed preachers also. It may therefore not be amiss to call attention to some of the data gathered by the *Social Service Bulletin*. As "signals," showing how the winds are blowing, reference is made to articles and an editorial in *The Christian Century* and in *The Methodist Advocates* on such questions as "Are Ministers' Salaries Christian?" "Pooling Salaries," "Christian Brotherhood and Ministers' Salaries," and "Equity or Equalization in Ministers' Salaries." Reference is also made to the discussion at the Evanston Conference last summer on the subject of "The Preacher and His Income," and many questions that were raised as to inequalities in salaries and how they should be dealt with. Further reference is made to the movement that is in evidence among the Methodist ministers to study this subject and do something about it. At the Summer School of Theology, in Delaware, Ohio, (Methodist) last summer a commission was appointed and the matter was brought up at the three Ohio Conferences last fall, each of which appointed a committee on the subject, as did also the Pittsburgh Conference. Prof. Paul Douglas is giving technical aid to these committees. One District Conference in Minnesota has passed a resolution asking the next General Conference to take steps looking toward a church-wide study of the question and to bring in a recommendation.

Two pages of the special issue of *The Social Service Bulletin* are given to

quotations from many persons sufficiently interested to have an opinion upon the subject, among which appears to be a consensus that while it is a difficult problem, the frank facing of it cannot much longer be delayed if the present glaring disparity between preachers' salaries is not to affect seriously the preaching of the Gospel of brotherhood; and that while there is not seen a clear course of procedure as yet to follow for the equalization of salaries, they are for it, if and when it comes.

Certain suggestions are quoted from writers who have given some thought to the subject. One writer suggests three steps which he thinks are applicable to all Methodist Conferences. First, putting the minister's support of the permanent annuity or retired fund on the graduated percentage basis. He thinks it would be a step, at least, toward equity to exempt from payment to this fund all salaries under \$2000; and tax one-half of one per cent salaries from \$2000 to \$3000; one per cent from \$3000 to \$4000; and one and one-half per cent from \$4000 to \$5000; and two per cent salaries above \$5000. Second, the creation of a fund, to be in charge of the treasurer of the Board of Stewards, for the purpose of bringing every salary of Conference members to the minimum of \$200 a month, the fund to be supported on a graduated percentage basis. Third, the creation of a Book Fund to be provided by a percentage of salaries of preachers over \$4000 from which pastors receiving less than \$3000 would be entitled to a \$10 yearly account with the Methodist Book Concern.

Other suggestions are given and a study has been made by Prof. Douglas of data collected from all the ministers of the Methodist Ohio Conference of the Methodist Episcopal Church and their salaries, including free rent, the number

of married and unmarried, and the number of children under fourteen and under twenty-one, omitting district superintendents, supply ministers, and those having other means of support. This study showed little or no relationship between the number of dependents and the salaries preachers receive. The report states: "The correct principle would therefore seem to be that just as family needs are not uniform, but variable, so should the minimum guarantee be variable. This is, of course, the method which is followed by every foreign mission board." The schedule suggested is a minimum of \$1400 a year for single men, and \$2000 for married men without children; an annual allowance of \$200 for each child under 14, and of \$300 for children over 14 who are continuing their education, or are dependent because of illness; possible reduction of allowance for additional children beyond 4, both because the cost of bringing up children decreases slightly as the size of the family increases, and "because it seems injudicious to offer a premium for too large families." No provision is at present suggested for differentials covering varying living costs in various communities. Upon this basis, in the Conference, containing 354 ministers, nearly one-half of the preachers—172, are paid less than the recommended stipend, and it would require a total of \$108,750 to bring them up to the grade set.

As to the question where the money is to come from to follow such a proposal, the report suggests four possibilities: "(1) Scaling down the larger salaries and putting the sums saved into a pool for those below the basic salary. (2) Assessment of the increased costs upon the respective parishes which the underpaid ministers serve. (3) Assessing it upon the conference as a whole, distributing the burden according to the ability of each congregation to pay. (4) Some combination of these methods." It would seem that a combination of one and three might be the most plausible method of providing for the cost of the system. The report concludes: "It is submitted that the Protestant churches of the coun-

try will be forced to adopt some such method as this if they are to (1) provide their ministers with a living wage, (2) remove the sense of smarting injustice which present salary differentials create, (3) stabilize the personnel of their ministerial staffs, (4) ensure competent ministerial service to the poorer congregations. Such a method has been practiced by the Wesleyan Methodists in England since the days of John Wesley and the time seems ripe for its adoption in this country."

#### *Apropos*

At the annual meeting of North East Ohio Classis of the Reformed Church, in 1925, the Committee on Social Service and Rural Work presented a report dealing with the same question, proposing a graduated scale of minimum salaries and a co-operative plan for raising the funds required to carry it out. The scale is as follows: "All charges reporting to classis a membership of 200 to 300, pay \$1600 minimum salary and parsonage; 301 to 400, pay \$1800 minimum salary and parsonage; 401 to 500, pay \$2000 minimum salary and parsonage; 501 to 600, pay \$2200 minimum salary and parsonage; 601 to 700, pay \$2400 minimum salary and parsonage; 701 to 800, pay \$2600 minimum salary and parsonage; 801 to 900, pay \$2800 minimum salary and parsonage; 901 and over, pay \$3000 minimum salary and parsonage."

The plan exempts missions and charges of less than 200 members, except by special action of classis, for which other provisions are suggested.

To provide the funds necessary to carry out the suggested schedule for the current year when the report was made, would require the payment of \$4.50 per member. The plan proposed that the salaries of all the acting ministers of the classis be raised by a co-operative plan, the charges each paying the same amount per member, no charge being allowed to pay more than the minimum salary, as per schedule, out of this apportionment fund. All money thus apportioned, in any given congregation, above the minimum salary for its pastor, shall be regarded as surplus to be sent to "a special



co-operative treasurer" elected by the classis to handle this fund, and from it the classis shall meet the salary deficits of the charges falling below the minimum salaries. The proviso is made that no charge shall receive help from this fund that has not paid both the apportionment for benevolence and the salary apportionment in full. Charges when vacant shall not receive aid from the salary fund of the classis, but they shall not be exempt from the payment of any surplus on the salary apportionment they are required to pay according to the schedule.

This report was referred to a special committee, instructed to report the year following. At the annual meeting of the

classis in 1926 the committee reported "verbally" through one of its members, and the report was recommitted, the committee was continued and the consistories were asked to study the plan.

Further action by the classis was taken requesting, through the Board of Home Missions, that the Social Service Commission of General Synod study the plan. The plan is now in the hands of the members of the Commission for their individual consideration. *Meanwhile the columns of this department are open to any persons or groups within the church who may care to express their views upon the whole question suggested by the subject of this article, or upon any phase of it.*

### PROHIBITION AT ITS WORST

UNDER the above title, Prof. Irving Fisher, Professor of Economics, Yale University, has recently published a book that honest seekers after truth about National Prohibition cannot afford to overlook. Prof. Fisher, who was "reluctantly converted to prohibition" presents in graphic form, by the liberal use of exhibits and charts, an original study of crucial cases in the nation at large, by groups of wet and dry states, and by individual wet states and cities, recording the changed habits of the whole people, and especially of the youth, with respect to drink. He says we must honestly face *all* the facts. He finds nine great facts, or groups of facts, to face, which constitute the outline of the book as follows:

(1) The present situation of imperfect enforcement is intolerable.

(2) Conditions are not, however, as bad as commonly represented.

(3) Prohibition has accomplished much good, hygienically, economically and socially.

(4) The "personal liberty" argument is largely illusory.

(5) We cannot accomplish what the opponents of Prohibition really want by amending the Volstead Act, without thereby violating the Eighteenth Amendment.

(6) To repeal the Eighteenth Amendment is out of the question.

(7) To nullify it would mean disrespect for law of the most demoralizing kind.

(8) Therefore the only practicable solution is to enforce the law.

(9) Enforcement is a practical possibility.

Prof. Fisher shows from data of the Fingerprint Bureau, New York City Magistrates Court, a steady and pronounced decrease of single-time offenders for drunkenness, from 20 per 10,000 population for the year 1914, to only 4 per 10,000 population for the year 1925! In that group of states which were wet until the Eighteenth Amendment became effective in the Volstead Act, the improvement in drunkenness arrests is clearly observable over those of the period of the saloon era. Two-thirds of the drunkenness in the wet states has been eliminated under National Prohibition. In the 350 cities selected by the "Moderation League" to prove the failure of Prohibition, this study shows only one drunken person at present for every three before Prohibition.

After a study of all the data, Prof. Fisher estimates that the total consumption of absolute alcohol in beverages, at present, is certainly less than 16% of the Pre-Prohibition consumption. It is probably less than 10%, he says, and possibly even less than 5% of the Pre-Prohibition consumption.

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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TELLING THE EASTER GOSPEL TO THE WORLD

ST. MATTHEW 28:9

*"And as they went to tell his disciples, behold, Jesus met them, saying, all hail."*

IMAGINE the surprise of the devoted women who came in the dim dawn of the morning to the tomb of Jesus, to find it empty! The angel said, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen as he said. Come, see the place where the Lord lay." They see strange sights. The seal is broken. The stone is taken away from its mouth. The guard is gone. The sepulchre is open and a living man is sitting within it. The grave clothes are there, but He who wore them is absent. What an impression all this sudden and wondrous change must have made on the hearts of these loyal women! Jesus had told them, "And the third day he shall rise again," but they understood none of these things. The early disciples may have been excusable for their lack of faith in the resurrection of Jesus, for no one then had the shadow of hope that He would rise before the last day. But the Christians in our day, with a going and growing Church for nineteen generations, are without any excuse. They are the present living witnesses to the power of His resurrection. It is their privilege now, as it was the pleasure of the few faithful women then, to go and tell others of the risen and glorified Christ. Think of it, the Easter news was first spread by a band of noble women who were the last at the cross and the first at the tomb. Let us thank God for the inspiration of a host of godly women in the Church who count not their lives dear unto themselves in telling out among the nations that the Lord liveth and reigneth in the world. Today, we look to these zealous workers for that faith, loyalty, and passion which the Church needs in order to bring the world to Christ.

Easter is the great day in the Church Year when the true believers in the risen Christ gather in the sanctuaries to celebrate the Paschal feast. And do you know that there is a very close relation between the Holy Communion and the work of Christian Missions? The same Lord who said, "This do in remembrance of me," also said, "Go ye into all the world and preach the Gospel to every creature." Indeed, the observance of the Holy Communion can only be of real spiritual value to a believing soul in the degree that that soul is obedient to the last and solemn wish of the risen Saviour. It is the Mission of the Church of Christ to spread the good news of salvation in all lands, and it is by partaking of the Blessed Sacrament of the broken Body and shed Blood of Christ, in remembrance of Him, that Christians are being duly and well qualified to engage in the work of World-Wide Missions.

There was an "urge" to the words of the angel as told to the women that may well cause us to pause. He said: "And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth forth before you into Galilee; there shall ye see him: lo, I have told you." And as they went to tell, they saw Jesus. Oh, blessed experience! However, a privilege implies a duty. And the duty must be done if we are to share in the blessing it carries with it. Not in privilege is the glory of the Christian life, but in the obedience one renders which is the fruit of privilege.

Our Lord gave two commands in one to His followers. The one is, "Come," and the other is "Go."—"Come, learn of me!" "Go, preach the Gospel." We learn but to teach; we know of Jesus but to

tell of Him. Just so far as we accept the responsibility for spreading abroad the grace and truth of Christ may we expect to hear His voice to Whom all power has been given in heaven and earth: "Lo, I am with you always, even to the end of the world."

"Behold, he goeth before you into Galilee; there shall ye see him." Jesus is no longer in the garden, in the tomb, among the dead. He has gone into Galilee, and if you wish to see Him, go quickly into Galilee, and *there*, not here, shall ye see Him. Oh, for human speech to portray all the happenings of that first Easter day and the seven days after the resurrection miracle! The risen Lord, like a mighty magnet, drew the trembling, doubting disciples around Him, and made them brave, confident, and zealous in their efforts to win souls. Faith in Jesus as the Lord of Life and Glory has swept like a flood of light over land and sea, covering the earth with countless spires, each one of which points up to heaven as a silent witness that Christ is risen indeed. The cross on Calvary still remains as the rallying standard for all true believers, and the Christian Sabbaths of almost twenty centuries stretch back like immovable pillars to the tomb in the garden from which Jesus rose triumphant from the dead.

Such was the fear and great joy of the women, when they had heard of the risen Christ, that they ran to bring the disciples word. It was a day of glad tidings. "The King's business requireth haste." They did not loiter along the way, but with hastening steps they went, and behold, Jesus met them, saying, "All hail!"

From that first Easter day until now, Jesus has had a succession of heralds, who have carried on a work, the constant sounding forth of His Gospel of love unto this present moment. The sway which Christianity exercises in the world today is the result of nineteen centuries of effort and achievement. During all these years, the missionary enterprise has never died out, and this fact gives it an inalienable right in the world, and declares its significance and glory. The wonderful progress of Christian Missions during the present century has come about because the servants of God have at last ceased

hugging the shores of the homeland, and have put out into the broad, open sea of humanity, abandoning all self-interest and trusting alone in the Master, Who is ever near to help and bless.

The religion of the risen Christ is a matter of life, force, progress, and achievement. "It makes real and vivid the purposes of God and commits men to them. It builds up a Kingdom of God."

What, then, is Christianity but the work of Christian Missions, the sending out of the light and life of Jesus Christ into all the world? And is this not the end and purpose of the Christian Church in our day? The fact is incontrovertible that the religion of Christ has given to its adherents a faith, and courage, and hope, that have issued in sublime effort and masterly movement. Under the potent spell of its power, the Christ-energy, the missionaries of the Cross have gone forth into far-distant lands, and have infused into the lives of the people a creative energy that has lifted them to a higher level of living, and has awakened them to a consciousness that they are a part of the living God.

*Dear Readers:* If we expect to enjoy the blessed experiences of that first Easter, we must take up the work of that first Easter. What is that work? "Go and tell to all the unsaved world that Jesus is risen from the dead, and able and willing to save unto the uttermost all who believe on His name." As we look out upon the ripening fields at home and in distant lands, we see how great is the harvest, how few are the reapers, and how even they suffer for lack of proper support. "The Church has no reason for self-satisfaction, or the individual Christian for idleness." The religion of Jesus Christ was to be a world-wide religion, and this is proof that it is the true religion. Christianity is not for self only. It is our duty to witness of the saving power of the Gospel,

"Till, like a sea of glory,  
It spreads from pole to pole."

Let me, in closing, quote a few lines from an old Easter hymn:



"He Who bore all pain and loss,  
Comfortless upon the Cross,  
Lives in glory, now, on high,  
Pleads for us and hears our cry.

"Now He bids us tell abroad  
How the lost may be restored,  
How the penitent forgiven,  
How we, too, may enter Heaven."

## A FEW THOUGHTS BEFORE AND DURING DR. HOY'S FUNERAL SERVICE

*Fah-Tsien Gwoh*

TO many friends in this country, the death of Dr. Hoy is regarded as the loss of a praiseworthy American citizen and a faithful American missionary. To me and other Chinese who know him, we can equally well if not more truly mourn over the loss as the loss of a sincere Chinese citizen and an earnest Chinese Christian. This is not merely because of the fact that Dr. Hoy spent more than a third of his life time in China as a friend of that nation, but also because he labored for the welfare of China during the last twenty-seven years with such pious fervor and pure purpose as any real Chinese citizen would be proud to own. In fact, this is what he used to tell us himself. Well do I remember that on many different occasions he told us somewhat like this: "I am a citizen of four nations and I have those to love; namely, Japan, China, the United States of America, and the Kingdom of God." And what is more significant is that those of us who heard him never doubted the sincerity of his utterance, the genuineness of his purpose and above all his qualification to be such a cosmopolitan citizen. *HE IS BIG ENOUGH TO TRANSCEND THE NARROW BARRIERS WHICH NATIONS HAVE SELFISHLY BUILT AROUND THEMSELVES AND ARE STILL TRYING TO MAKE THICKER AND HIGHER.*

If the achievement of Dr. Hoy is not monumentally huge enough to convince one of his greatness, such an one is not likely to be convinced of it by any other way; for he is determined to close himself out of all evidences visible as well as invisible however vast and abundant they may be. Therefore, for what purpose can the feeble voice I may raise in memory

of him serve except as a vent through which to breathe out the confusion, sorrow and agony I feel at such a moment as this, as one of his close pupils and friends, as his subordinate in a holy cause and as his admirer? And even if one feels such a strong urge to speak out his feelings, which of the multitude of things coming to mind all at once is one to put down? I have no fear lest I should be personal. For concerning the services of Dr. Hoy, I could not be personal; what he has done to and for me personally, he has done to and for many others; and what he has meant and will mean for me, he has meant and will mean in a more or less degree to many others. But the simple fact that one has so much to speak of him almost forces one to choose silence as the best way. To him belongs the credit of giving me some of the highest ideals of life to live for; to him will belong a large portion of the inspiration for any contribution that I may bring to my country and to His Kingdom in the future.

What testimony is better (if indeed more is needed) than that given by those non-Christian students of his who came under his influence, but who nevertheless remain non-Christian at least nominally? They might question the truth of Christianity or any other religion, for that matter; they might doubt the authenticity of the inspiration of the living Christ. But not infrequently did I hear such remarks from my non-Christian schoolmates: "If there is any God indeed and if there is such a thing as the inspiration of Jesus, he (Dr. Hoy) must be guided by them." Here *IS* a man in whom is seen the personification of Jesus Christ by both Christians and non-Christians alike who have in any way gained a little peep into his inner life.

Yet after all the hardship of earthly separation is felt, are we really to grieve over a loss, or shouldn't we rather be rejoicing at a new beginning? Here I recall one of those invaluable teachings Dr. Hoy gave us in one of the Sunday School teachers' meetings at Huping a few years ago. In commenting on Christ's promise of eternal life to those who lose their lives for His sake, he said: "Take a grain of wheat. You plant it into the ground; it soon rots as it were. And yet within a very short time a plant grows out of this 'rotten' seed and in due time brings forth fruit abundant which would not have been gotten had it remained whole throughout.

The single seed is itself broken up so that multitudes of its kind may be developed out of it." Can we fail to see that Dr. Hoy's fruitful life will so ramify through our thoughts, ideals and other phases of our lives that he will in a real sense live through us? Will not the very fact that he has ended his journey and done his share bring home to us the responsibility to do our part and carry on where he has left? Shall not we, if we are true to ourselves, reflect in our lives much of the teachings, ideals, devotion and inspiration which have become ours through years of association, laboring with and under him for the Cause which is dear to us all?

### A CHINESE SERMON

Bishop Graves writes of a sermon he heard lately from a Chinese minister at St. Paul's, Nanking: "Tong preached an admirable sermon to the students this morning on the text, 'The Lord is my light and my salvation, whom then shall I fear? . . . One thing have I desired of the Lord . . . that I may dwell in the house of the Lord forever.' He calmly and simply faced the fact that there is much in China just now to make Chris-

tians fear, but just as calmly and sensibly, yet earnestly, made it clear and strong that we can and do find our light and our deliverance in God. And he spoke of 'dwelling in the house of the Lord,' not that David or we would want to live always in some spot behind walls in a temple, but that 'the whole universe is the house of the Lord,' and those who keep in communion with Him are always dwelling in His house."—*Exchange*.



MISSIONARIES AT THE ANNUAL MEETING OF THE BOARD OF FOREIGN MISSIONS

## WHY OUR MISSIONARIES LEFT YOCHOW CITY

*By Rev. Edwin A. Beck*

HUPING Christian College has stood out conspicuously for years on account of its strong Christian constituency, the zeal of its Christian activity, and the loyalty of its school spirit. Even in 1925, though the student body reacted strongly to the Nationalistic impulse, it went to no excesses. Nevertheless, radical interests marked it and set themselves to accomplish its destruction. Students with avowedly communistic sentiments were planted as "cells of unrest" in the institution, but they were unable to swing the common sense of the majority of the students, until a flood of propaganda that came in by the mails, and the backing of the Political Bureau that was established upon the success of the Nationalist arms, gave a potent prestige to these apostles of unrest.

The year 1925-26 was reported one of the best in the history of the Mission, but the year 1926-27 was different. The Nationalist campaign had been pushed through our region and a communistic organization set up and put into action. Thanks to the sinister influence of this organization, mischief was set afoot in the Mission.

Up to the tenth of October, the activities of the Students' Union of Huping were controlled by the maturer students, under the leadership of a Christian College Senior. But the circumstances of the "Double Ten" Festival (the tenth of the tenth month) were such as to favor a test whether Huping students would remain loyal to the institution or whether they would obey the dictates of the radicals. And the pressure was too strong for them to avoid the machinations of this group. It resulted in the breaking up of the school.

The Nationalist campaign was prepared for in the spring of 1926. Spring floods favored the transportation of troops and arms for the Nationalists at the same time that they embarrassed their enemies. By August, they were encamped along the banks of the "Milo." August 28th, they pushed into Yochow, and glad was their

welcome! They were met by delegations of Christians and others who welcomed them into their midst. They believed that, in contrast to the armies by them displaced, these troops would always pay punctiliously for anything they requisitioned, they would refrain from quartering on the people, and they would treat civilians with the greatest consideration. So they had a royal welcome. But soon these advance troops passed on and less considerate ones followed.

Not only were they in need of money, and tyrannical, but they had instructions to quarter in churches and schools and unoccupied residences. So they soon were found in the churches and chapels, the schools, and some of the residences of our Mission, and a preference was shown for these places over other places to camp—they were cleaner and more comfortable! The Chinese evangelists and Christians realized this, and many soon came to regret the royal welcome they gave them.

With the region securely within their grasp, these troops turned it over to the political bureau for organization. First, industrial organizations were formed and ructions stirred up between these unions and their employers; provokingly frequent parades were worked up, at which servants were under command of the union to attend; demands were made which took control of the laborer and put it into the hands of the union. Demands for increases in wages amounted to from 45 to 120 percent. Demands were especially harsh when directed against foreigners. The full story of the organization of unions and the strike against Yochow missionaries is too long to tell here.

The riots which were artificially worked up at Hankow were witnessed by our Mr. Owen, who was there at the time. The evacuation of Hankow and Kiukiang and Kuling was carried out under consular orders, and later an attempt was made to clear Hunan and Szechwan provinces of all Americans as well as British. Many



of these arrived at Shanghai. The city was overcrowded; safety was precarious there—living, expensive and inconvenient.

Many were advised to return home. On the ship by which I traveled, there were twenty-four such going home.

### NEW YEAR REFLECTIONS

THE New Year season is a time to reflect, and make a summary of what has been done, and of that which has been left undone. The *work* that was *done* has brought us joy; regret springs up when we think of the *opportunities* that were *lost*. We would share with you some of our experiences. This may help you form a better idea of what the country evangelistic missionary does, and how he spends his time.

The period between the middle of September and Christmas is one of the most interesting in our year's work. Last year during this interval I was obliged to spend considerable time on the train. I traveled 4,058 miles by rail alone. The average speed of the trains being about eighteen miles per hour, I spent twenty-two and a-half ten hour days on the train in three months' time. Now traveling by train in Japan is not a luxurious recreation. It is rather a tiresome occupation, often giving one a heavy head, a weary body, and smelly clothes by the end of the day. But we do not mind this as long as our labor is not in vain.

Some of this travel was to committee meetings, which take up far too much of our time. Our conclusion is that these meetings are a necessary evil. We can hardly carry on our work without them. Yet we would enjoy preaching and teaching much more than these long, dry, and often hectic discussions, which not infrequently decide nothing. Sixteen days of the ninety of which we are speaking were spent in such meetings. Yes, one's nerves have to be in A-No. 1 shape to endure such an ordeal.

The work that yielded far more joy and satisfaction was that of making personal contacts, of preaching, and of teaching. Although the use of the language is intensely difficult, I preached nineteen times during the fall season, showed stereopticon pictures five times, and taught a Bible Class of College and

Normal School students once a week. This brought me into personal touch with nearly a thousand people, very few of whom are Christians. What the results of such contacts are no one can tell now,

A few days before Christmas I baptized three sturdy young men, sons of and perhaps never. Things do happen once in a while which do make one feel that such work is tremendously worthwhile. It brings a joy that only he, who has pointed the sinful and burden-bearing to Christ, can know.

the soil, at the foot of Mount Chokai in the little village of Yuza. These young men are bound to become influential among the farmers in their community. What they can and will do for the Kingdom remains to be seen. But they will do their share. And we rejoice to have had a share in lifting up the Christ before them. Then there are personal experiences and individual contacts which count for a great deal. To sleep on the mat floors of hotels and parsonages; to eat over the embers of a charcoal box, and at the same time to get next to the local pastor and his home life; to sleep alongside an evangelist, whose face is turned straight up toward the electric light that has to burn all night, and whose machinery makes a good deal of noise as he journeys through slumberland, and then to tease him by telling his wife about it all,—these are experiences that the missionary who is human thoroughly enjoys. Above all, to see the patience and perseverance of our Japanese co-workers, when the posters announcing the meeting for the evening had been torn down by the anti-Christian forces in the community, to see their earnestness and faithfulness in presenting the living Christ as the only solution to the problems and trials of life,—these things stir us to penitence and shame, and cause us to consecrate ourselves, and all *that we have*, more fully to the service of our Master.

In addition to the few things mentioned above I have tried to play the part of father to four, strong, healthy children, who are clamoring for an education. Now, "children are wealth," says my friend. But, like all wealth, they also impede one's movements. Especially is this true when you have to carry on an educational system within the home, as we missionaries do, for their intellectual training. This takes time, and keeps one to a steady pace, which perhaps is not a bad thing.

While reflecting on what has been done we are informed by the *church at home* that we have to reduce the expenditures of our work during the new year by ten per cent. This forcefully reminds us of the opportunities we see and have to let go by because we lack the financial support to take advantage of them. Of these I shall make mention of two or three.

*Opportunity No. 1—Lost.* At Omagari we have an aggressive pastor, and a forward-moving congregation. Work here for years had been carried on in rented quarters, which were very unsatisfactory, to say the least. Last spring an opportunity came along to buy a lot and house, centrally located, at a very reasonable price. The congregation has been gathering funds to purchase a lot, but had not enough to seize this opportunity. They asked us to help them. But our reply had to be,—“We’re very sorry, but we don’t have the help you need.” The opportunity was lost.

*Opportunity No. 2—Gone.* At the foot of the beautiful Park we have here in Akita there is a Girls’ High School of 300 students. This school has been under Buddhist control, but the man at the head was a man of Christian principles, and took a Christian attitude toward the problems of life. His Board of Directors did not approve of this, and requested him to resign. This he did, but reluctantly, and the student body—only girls mind you, shy and blushing Japanese girls—went on a strike, because they preferred a Christian as their principal rather than a Buddhist. The students finally compromised with the directors, and went back under a Buddhist principal. All this happened last spring. In December trouble broke out again. This time the Prefectural Assembly step-

ped in. The Buddhist principal was accused of immorality, and it appeared as if the school would have to be permanently closed. Now it happens that one of the influential men in the Assembly is one who has been a Christian, and a faithful one, for years. It was his hope and wish that some Mission would take over this school of three hundred girls. Here was an opportunity—an exceptionally fine opportunity as there is no Christian school of any kind, excepting Catholic, on this side of the mountains from Hirosaki to Kanazawa—a distance of 373 miles. But we had not the funds to think of such an undertaking. So the opportunity is gone.

*Opportunity No. 3—Slipping.* Nestled among the scenic mountains in the eastern part of Akita Prefecture, not far from beautiful Lake Tazawa, is Kakunodate—a town of 8,000 inhabitants. A branch railroad connects it with the Main Line between Tokyo and Aomori, which goes via Yamagata, and in a few years it will be the most important city on the new line that is being built between Morioka and Omagari. Just last year a Boys’ High School was opened here. This is a recognition by the educational authorities of the growing importance of the town. Occasional preaching services were held here some years ago by Missionary Cook. In October 1925 we began holding regular services twice a month, Mr. Sato of Yokote going back and forth to conduct this work. In May of last year I was asked to come and baptize two young men. The work has proved so encouraging in every way that we hoped and planned to locate an evangelist here this coming spring. Now we have been obliged to cut our working budget by ten per cent, making it practically impossible for us to locate an evangelist in this promising center. So Kakunodate presents one of those opportunities which is slipping away from us.

These are but a few reflections that come to us at this season of the year. You can well see that our hearts are filled with mixed emotions. We could continue this list, telling you of experiences with individuals, which would fall into the category called “sob stories,” but we refrain from doing so, limiting our remarks to cold facts only.

## THE JAPANESE EMPEROR'S FUNERAL

THE funeral of the Emperor Taisho, who died early last Christmas morning, was held on the night of February 7th. It was a great solemn event in the nation's life. From all over the land people gathered several days before, and by dawn on the morning of the funeral day large crowds of country folk had already selected their positions of advantage along the line of the expected procession and waited there the whole day so as not to lose their chance of getting a good view. Several millions of people it is estimated—the largest crowd of people ever gathered in Tokyo—lined the four-mile long path of the funeral procession. Many thousands of others are now seeing the procession as thrown on the screen all over the country.

The procession started from the palace at dusk. All was according to the most ancient custom. The hearse was a huge two-wheeled cart drawn by four black oxen. After the hearse followed on foot eight thousand people, members of the imperial family, members of the nobility, high officials in civil life, officers of the army and navy, and minor officials of all ranks.

The place of the ceremony in one of the imperial gardens was reached at 9 o'clock. Here in two vast pavilions was already waiting a large concourse of other invited people, among them foreign diplomats and a number of missionaries. The obsequies lasted from then until midnight. It was a clear, cold night with moon and stars shining. The rites were the simple ancient Shinto rites. The offerings of food to the spirit of the departed, the chanting of the priests and the homage paid by the members of the imperial family were weird and strange.

After the ceremonies the casket was placed in a catafalque and carried by sixteen specially selected young men to a waiting railroad train, and from there it was conveyed to a mausoleum newly built on top of a hill some distance outside of the city. There at 6.45 the next morning the ceremony of interment was ended, and Emperor Taisho rested with his one hundred and twenty-one predecessors on the throne of Japan. It was all a unique event that all who witnessed it will ever remember.

D. B. SCHNEDER.

Sendai, Japan.

## WINNER OF BIBLE PRIZE

In a letter to Rev. Jacob G. Rupp, D.D., donor of the Bible Prize awarded annually by Miyagi College, the winner, Miss Fumi Hoshi, expresses her grateful thanks and tells of her school activities. She is Secretary of the College Y. W. C. A. and a teacher of English in the Night School for working girls, which enrolls 30 students. While at first, the girls in the Night School were indifferent to the opening devotional exercises, "they now like to read the Bible and sing hymns very nicely."

Miss Hoshi is also a Sunday School teacher, having a class of 15 girls who are in the fourth year of the primary school. In closing her letter, she says: "I know many American girls are thinking of us and helping us. I thank them from the bottom of my heart. . . . I want American and Japanese girls to help each other and work for God and the peace of the world."



MISS FUMI HOSHI



## FOR YOUNG PEOPLE

*Alliene S. De Chant*

Guests there are who come to us  
 Out of memory's halls:  
 Other guests there be who come  
 When our fancy calls:  
 Our guest you are in memory,  
 In fancy often, too,  
 But best of all, you are our guest  
 When we can talk with you.

(Found on my bureau in a parsonage guest-room).

I've just read thoroughly "The Student Volunteer Bulletin" that contains an article "Opportunities for Home and Foreign Missionary Service in 1927." And so I want to "talk with you."

A total of 1137 workers is needed on Foreign Mission fields today—614 women and 523 men. And the Home Mission field calls loudly for 318 new leaders, 96 men and 222 women.

Asia has need of 593, including 201 for China; 75 for Japan and one for Mesopotamia. Africa has need of 207; Latin America, 146; and Oceania, 10.

And what kind of workers? Evangelistic, medical and educational? Yes! And business men, builders, engineers, merchants, orphanage workers, plantation overseers, printers, secretary-treasurers, settlement workers, student workers, Y. W. C. A. and Y. M. C. A. secretaries, stenographers, technicians, translators, Scout leaders. Teachers are needed, every kind of teacher: teachers of Bible, theology, agriculture, biology, chemistry, industrial arts, parasitology, domestic science, English, music, home economics,

commerce, kindergarten, political science, sociology, history, physics, science, pathology, physical education, stenography, woodwork and drawing, political economy. Nurses are needed, dentists, internes, physicians, surgeons, X-ray specialists, pharmacists. Housekeepers are asked for, and matrons, superintendents, city missionaries, Sunday School workers, workers among lepers, and industrialists.

And finally this, from the heart and pen of Dr. Hyla S. Watters, Wuhu General Hospital, Wuhu, Anhwei, China, which applies not only to those who would serve in China but to those who are ready to go to any corner of any "twilight land."

"Tell the volunteers who are preparing to come out that the *sine qua non* in qualifications for work out here is thoroughgoing devotion to Christ; the Chinese are quick to sense shortcomings in personality, and no amount of ability can make up for shallowness or sham in personal religious life. A second essential thing is ability to do teamwork not only with the Chinese co-workers, but with other missionaries. It is even more true here than at home that no matter how much preparation we may have or how hard we work, unless we are activated by true Christian love it not only 'profiteth nothing,' but does a lot of harm besides, inasmuch as Christianity is judged by our demonstration of it. . . . Yet one can't slight the professional training either."

## WHY! I NEVER THOUGHT OF THAT!

Coming home on five different steamers, I heard all sorts of bad reports about the young people of America. So bad were those reports that if I had believed all of them, I would never have had the courage to land. Of course there are, and always will be, those who carry hip flasks, whose faces are nightmares, and who seem to find wild joy in the "swapping sweat" sort of dancing. But they,

by no means, represent the rank and file of America's youth—of the youth of our own Reformed church. Nor do youth come any finer than those I met at our Grace Church, Buffalo, who, under the leadership of their Pastor Neville, and Deaconess Allebach, are truly 'carrying on' their Master's work. And so it is with pride and with thankfulness I pass on to you these, their achievements in a

mission church. You cannot help but gain inspiration therefrom, and can the better find answer to your "Why! I never thought of that!"

The sum of \$46 has that Young People's Society spent in sending delegates to conferences; its full share in supporting the Grace Church paper has been paid; flowers have been sent to the sick, and books have been bought for the

Sunday School; twice have the members spent \$50 to beautify the church grounds; \$25 has been paid for benevolence; and when one of the members enrolled at the Philadelphia School for Christian Workers, they gave her a \$50 scholarship!

Nor need I add another word, for the actions of the Y. P. S. of Grace Church, Buffalo, speak louder than words.

"Go ye, and do likewise."

DO YOU KNOW THAT

St. Thomas' Church, Reading, Pa., has two libraries—one for the juniors and one for grown-ups—that circulate more than 6000 books a year? And "thought-provoking" books.

The Junior Department, with help from the Girls' Missionary Guild, of the Church of the Ascension, Norristown, Pa., recently furnished the Girls' Study of our Nazareth Orphans' Home, in North Carolina, as a memorial to their deceased pastor, the Rev. H. W. Bright?

A total of 7000 new books is published yearly in the United States, and between 12,000 and 13,000 in England? And many of them books on Missions?

The Zwinglian League, founded by Mary Virginia Hoffheins, comprises all the young people's organizations of our Baltimore churches? Its object is "to develop spiritual and social life and to stimulate Christian activity"? And that it conducts, under the editorship of Aubrey Daffer, a Young People's Department in *The Reformed Church Visitor*, a monthly that reaches our Baltimore constituency of 7500 folks?

"Christ of the Indian Road," by E. Stanley Jones, is one of the finest books available for those who travel the "Jesus Way"?

EASTER

Easter, glad Easter, how welcome thy light,  
Making earth's pathways more and more  
bright,  
From the path to the grave is lifted the gloom,  
And thy light and thy hope illumine the tomb.

Easter, glad Easter, how fragrant thy breath,  
In it no taint of corruption and death.  
The fragrance of Eden was not rich as thine;  
Thy breath is His breath whose life is divine.

Easter, glad Easter, how blessed thy voice,  
That drives away sorrow and bids us rejoice,  
That bids us trust Him who the victory won,  
And bids us look up for the glory to come!

Easter, glad Easter, keep coming for aye!  
Till night has departed and dawned has the  
day

When Christ from our dust shall bid us arise  
To hail Him in triumph descending the skies.  
—*The Moravian Missionary.*

BOARD OF FOREIGN MISSIONS

Comparative Statement for the Month of February

| Synods          | 1926        |             |             | 1927        |             |             | Increase    | Decrease                      |
|-----------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------------------------|
|                 | Appt.       | Specials    | Totals      | Appt.       | Specials    | Totals      |             |                               |
| Eastern         | \$10,829.92 | \$577.98    | \$11,407.90 | \$12,612.50 | \$12,535.67 | \$25,148.17 | \$13,740.27 |                               |
| Ohio            | 5,118.35    | 1,154.61    | 6,272.96    | 4,977.06    | 8,975.11    | 13,952.17   | 7,679.21    |                               |
| Northwest       | 50.00       | 304.65      | 354.65      | 117.50      | 2,239.70    | 2,357.20    | 2,002.55    |                               |
| Pittsburgh      | 2,798.78    | 91.19       | 2,889.97    | 4,227.86    | 291.34      | 4,519.20    | 1,629.23    |                               |
| Potomac         | 4,036.58    | 450.03      | 4,486.61    | 3,943.99    | 1,883.82    | 5,827.81    | 1,341.20    |                               |
| German of East. | 550.02      | 89.78       | 639.80      | 952.63      | 238.83      | 1,191.46    | 551.66      |                               |
| Mid-West        | 981.45      | 208.86      | 1,190.31    | 859.96      | 967.84      | 1,827.80    | 637.49      |                               |
| W. M. S. G. S.  |             | 10,358.35   | 10,358.35   |             | 8,475.04    | 8,475.04    |             | \$1,883.31                    |
| Miscellaneous   |             | 239.00      | 239.00      |             | 414.00      | 414.00      | 175.00      |                               |
| Annuity Bonds   |             | 400.00      | 400.00      |             | 1,150.00    | 1,150.00    | 750.00      |                               |
| Totals          | \$24,365.10 | \$13,874.45 | \$38,239.55 | \$27,691.50 | \$37,171.35 | \$64,862.85 | \$28,506.61 | \$1,883.31                    |
|                 |             |             |             |             |             |             |             | Net Increase..... \$26,023.30 |

# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
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## THE EASTER CHILDREN

“CHRIST the Lord is risen!”  
Chant the Easter children,  
Their love-moulded faces  
Luminous with gladness,  
And their costly raiment  
Gleaming like the lilies.

But last night I wondered  
Where Christ had not risen,  
Where love knows no gladness,  
Where the Lord of hunger  
Leaves no room for lilies  
And no time for childhood.

And to-day I wonder  
Whether I am dreaming;  
For above the swelling  
Of their Easter music  
I can hear the murmur  
“Suffer *all* the children.”

Nay, the world is dreaming,  
And my seeing spirit  
Trembles for its waking,  
When the Savior rises  
To restore the lilies  
To the outcast children.

ELSA BARKER.

## IN A LANGUAGE WE UNDERSTAND

RECENTLY a missionary with a record of twenty years in Siam, said: “I hear many prayers in behalf of missionaries, but rarely a petition that the new missionaries may become skillful in the use of the language of their field.” The speaker dwelt upon the language-barrier as the greatest drawback to a mutual understanding of motives and purposes. She concluded her address with a challenge that American students bear with foreign students when they seem reserved and reticent, that American students remember that the English language is a foreign language unpliant and hard to the young person who all his life had thought in the language of his native country, be it China, Japan, Siam or any other.

The philosophy of the illustration is true when carried over into the Home Mission field. The language-barrier in this sphere is the English. The adult immigrant and his difficulty in mastering the English language prompted the following action at the annual meeting of the Home Missions Councils in Schaff

Building, Philadelphia, January 5th: “To constitute a standing committee to be known as the Foreign Language Editorial Committee, this committee to be responsible generally for the publication of foreign language literature.”

Investigation into the Christian literature available for foreign-speaking groups in the United States brought about the above action.

During the year, scholarly Christian men from the major foreign language groups in the United States gathered together the tracts and leaflets published under Christian auspices in the United States, gave careful study to each one and reported as to content and forms of expression. After diligent search and careful examination they found very little helpful literature in foreign languages had been published in the United States, that practically everything worth reading was being imported from Europe.

While we are solicitous that each group should have good literature in their own language, naturally our first responsibility lies with the Magyars in the United



States. The groups under consideration are the Italian, Czecho-Slovak, Magyar, Polish, Russian.

In the past we have complained that immigrants retain over-long their customs and allegiances. Could it be any different when everything they read comes from the mother country? We need literature, breathing our best Christian ideals, in the language of the men and women who have come to make their home in America. *Such literature must be prepared in the United States*—otherwise it cannot contain the genius of our Church and Nation.

Rev. Geza Takaro, of New York City, a missionary under our Home Board, was selected by the committee to gather together and evaluate tract literature published in the Magyar language, in the United States. He did the work with care and was again selected to make report of his findings at the Annual Meeting of the Home Missions Councils. The following is an abstract of his report:

"The first book ever printed in the Hungarian language and given to the Hungarians in the old country, 400 years ago, was not an A-B-C, but the Bible.

"The Hungarian alphabet and spelling were first taught in the schools from this first book in the hands of the Hungarians—then came the Psalm-book, and the Family Prayer Book. Three leather-bound books were the sources of their spiritual life for centuries. Religious tracts, pamphlets, leaflets were not known to them until recent years, and the people turned out to be too conservative to accept them when introduced in the work of the Church. Religion for them was too sacred a matter to be accepted in less dignified way than 'leather bound.'

"Times changed, and their attitude, also. There is now a very wide-spread tract-literature in Hungary, helping many of the Churches to flourish. But the change of the country meant another change in the life of these people, most of whom left in the old country even their leather-bound books.

"I would like to call your attention to the needs of the Hungarians in New York City and other large cities of the

United States. Our Hungarians are not only being influenced by the radical, atheistic and social movements, but tens of thousands are already in the grip of these destructive organizations.

They have their daily paper, other papers and leaflets for distribution. And they offer free lectures to any group of Hungarians interested. They have gone so far as to ask permission to speak in Churches.

Even those who are not affected by these movements are hard to reach by the pulpit alone; more organized effort is needed. Individuals, no matter along what constructive lines they may be using their energies, are helpless in the face of such organized destructive organizations.

"Good tracts could be of greatest service to those working for the spiritual and moral welfare of immigrants. But where to get them?

"Good tracts are already being published in Hungary and distributed. We could import these pamphlets in large numbers since the cost of printing is so much cheaper there than here, or we might send for a single copy of each and have more printed here in this country.

"The needs of our Hungarian Americans are so different from the needs of the Hungarians in Hungary that the leaflet which serves the best would have to be one especially written for this group of Hungarians.

"So far I have reviewed tracts, periodicals and books of seven American publishers. Most of them have little intrinsic value, little which explains the value of spiritual life.

"Most of these publications are out of print, and those that are not out of print are out of date.

"Most of the publications, with the exception of a few, are translated into very poor Hungarian.

"These publications or tracts instead of emphasizing the aims of all Evangelical Churches are sectarian in many cases.

"I found in the store of the American Tract Society some good and very cheap cloth-bound books, printed on good paper, containing pictures with bindings in attractive colors. They are stories, legends, simple histories, etc., by good, and in

most cases the best Hungarian writers. These are available for work among the Hungarians. They are non-sectarian, only emphasizing general principles of the Protestant Churches."

Although the action to constitute a Foreign Language Editorial Committee was voted by denominational representatives to the Annual Meeting of the Home Missions Councils, at this stage of progress we can only hope for the success of the project. This will depend

upon the co-operation of Mission and Publication Boards, upon the working together of men from the foreign language groups and the members of the Editorial Committee. In the last analysis it will depend upon whether men and women will give much volunteer work in the preparation of manuscript, etc., and whether the Mission Boards and Publication Boards will finance publishing them after they are prepared.

### MRS. ANEWALT REPRESENTS THE WOMAN'S MISSIONARY SOCIETY AT THE "SERVICE OF APPRECIATION"

GLANCING over the large audience assembled to participate in "The Service of Appreciation" for the Rev. Allen R. Bartholomew, D. D., on March 15th, in First Reformed Church, Philadelphia, we were gratified to see many women well-known in the ranks of the Woman's Missionary Society. Following the address of Rev. Charles R. Erdman, D.D., President of the Board of Foreign Missions, Presbyterian Church, U. S. A., greetings were brought by Rev. Charles E. Creitz, D.D. and Mrs. Irene A. Anewalt. Mrs. Anewalt represented the Woman's Missionary Society of General Synod and in what she said, voiced the love and esteem of thousands of individual members.

In a peculiarly intimate way, Dr. Bartholomew has been associated with the work of the Woman's Missionary Society from its early years. During his pastorate at Salem Reformed Church, Allentown, Pa., he showed his interest by attending the meetings of the Woman's Missionary Society of Lehigh Classis. Later, when he became General Secretary of the Board of Foreign Missions, he gave much time to counsel with committees of the Woman's Missionary Society and suggested many important undertakings. He delivered inspirational addresses at Classical, Synodical and General Synodical meetings, never neglecting on these occasions to hearten the officers. Thus the bonds forged.

An invitation from Dr. Bartholomew to some officers and committee chairmen of the W. M. S. G. S. to sit with the Board of Foreign Missions and confer on interests of mutual concern developed into our present status of relationship with both the Foreign Mission and the Home Mission Boards. To these things Mrs. Anewalt testified, and, joining with every other speaker, wished Dr. Bartholomew many additional years of successful adventuring in the province where already he had contributed so abundantly.

When a bouquet of gorgeous golden-hued roses was presented to Mrs. Bartholomew by the Woman's Missionary Society of First Reformed Church, the celebration seemed complete. "Ne'er a twain" could give more thought to making happy the missionaries going to the foreign field, missionaries home on furlough, missionaries in need of encouragement, than do Dr. and Mrs. Bartholomew and when we think in those terms it is Dr. and Mrs. Bartholomew.

To the felicitations already expressed, we desire to add the well-wishes of the large circle of OUTLOOK OF MISSION readers—A future more golden than the richest hue in the heart of the most beautiful rose in the bouquet.

## IN THE FLOOD TIDE, MRS. CRONK PASSES ON

OUR first reaction to the announcement of Mrs. E. C. Cronk's death was a keen sense of loss to the missionary enterprise. We thought of that because in that sphere our lives had touched, and we know in that same sphere her presence was as magic to thousands upon thousands of other women.

Mrs. Cronk was an honored member of the United Lutheran Church, but her Kingdom outreach recognized no bounds of denomination, race or section. She was one of the few missionary women whose name on a program needed no amplification be the meeting on the Atlantic or Pacific Coasts, the Canadian border or the Gulf States. Her radiating personality was a great testimony to the twofold power of the missionary Gospel—she constantly gave of herself and as she

gave, her life grew rich and beautiful in the giving.

With her gifted pen and magnetic address her missionary interpretations are being carried forward in countless lives—a monument more enduring than when chiselled in polished stone. We rejoice that Mrs. Cronk was on the program last May when the Woman's Missionary Society of General Synod met in Philadelphia. Her address on Home Making will go on bearing fruit. Already at that time, the warning of a physical break had made its threat. During the summer and fall, friends hoped that health was returning, but in December Mrs. Cronk was stricken with the attack which terminated in her death on March 12th in Lankenau Hospital, Philadelphia.

Dr. Cronk and one son survive.

## A STRAIGHT WAY TOWARD TOMORROW

The book, with the above title, has been selected as the basis for the 1927-1928 programs of the Woman's Missionary Society. The author, Mrs. Mary Schaffler Platt, needs no introduction; she is remembered by her much used book "The Child in the Midst." This new book takes up the thread of thought under the caption, "The Children of the World Since 1914." Her books focus on influences which enter into making happy, useful homes. They emphasize the responsibility of Christian women toward setting up agencies in the community which shall do for *all* children as nearly as possible what the capable mother will do for her children.

In the concluding paragraph of the Foreword, Mrs. Henry W. Peabody, chairman of the Central Committee on the United Study of Foreign Missions, says:

"Will all who study this book in every land pray for the other groups of women who will also be studying and praying? With our different languages and customs there is just one great common need, 'One heart, One way,' and there is one interpreter for us all, 'The Way, the Truth, the Life.'"

For the first time in the history of mission-study there will be no dividing line between the study of home and foreign missions but one textbook to cover the entire field.

## THE MONTHLY QUIZ

1. *What was the book first printed in the Hungarian language?*
2. *Where were daffodils blooming one week after a 20-inch deep snow?*
3. *What made memorable the year 1908?*
4. *A Church pew tied up for twenty years—where and why?*
5. *A well-known Chicago mail-order house is named in what connection?*
6. *What three articles in this issue are written by young people?*
7. *Who is our Student Secretary?*
8. *How many Reformed Churches were represented at the Youth Banquet in Los Angeles?*
9. *Give the mission study theme for 1927-28.*
10. *Describe the "Corso" along the Danube River.*



## THE PRAYER CALENDAR

Miss Minerva S. Weil, who is the writer of the prayer on the May page of the Prayer Calendar, is a native of Montgomery County, Pennsylvania, and is a graduate of Millersville State Normal School. After her graduation from that institution, Miss Weil spent one year at the Moody Bible Institute in Chicago.

As a member of the evangelistic department of our station at Shenchow, China, Miss Weil has ever been an inspir-

ation to the Chinese and to her fellow-workers. Her wonderful Christian fortitude was, perhaps, never evidenced more clearly than during the seventeen days of captivity at the hands of bandits last October. In order to appreciate fully this brave and cheerful spirit read again her letter to Dr. Bartholomew which appeared in the January 1927 issue of the *OUR-LOOK*.

## NOTES

Miss Emma Schweigert, missionary to India, at present home on furlough, is spending several months at L'Amoreaux Home, Ballston Spa, New York. This is a rest home under the Board of Foreign Missions, Presbyterian Church.

\* \* \*

James Barrie, the Scotch dramatist makes one of his characters in "A New Name," say "Nineteen—what a glorious age!" Our young men and women in the churches are beginning to show that they feel the elixir. Three articles in this issue have been written by representatives of "The Youth of our Church."

\* \* \*

On February 3rd, Mrs. Edward F.

Evemeyer closed a series of addresses on "the History of Christianity" with the address, "The Present Situation in China." The course was given for the benefit of the members and friends of First Reformed Church, Los Angeles and proved successful both as a spiritual stimulus and a financial lift.

\* \* \*

On February 19, a Union Youth Banquet brought together the young people from the four Reformed Churches of Los Angeles. The young people made the after dinner speeches, provided the music and rendered a number of "specials" during the gala evening.



GROUP OF  
MEMBERS  
AND  
WORSHIPPERS,  
FIRST  
REFORMED  
CHURCH,  
LOS ANGELES,  
CAL.

Word has been received that Mrs. Annetta H. Winter and her son, Richard, have gone to Sendai, Japan, to assist in the work of Miyagi College.

\* \* \*

A son arrived to gladden the home of

Mr. and Mrs. Frank Hunter, of Lititz, Pa. Mrs. Hunter was Miss J. Marion Jones, Literature and Student Secretary of the Woman's Missionary Society of General Synod. The son was born March 7th.

### NEW RELATIONSHIPS

THE February issue of the *Federal Council Bulletin* publishes the authorized announcement of the New Relationship between the Council of Women for Home Missions, the Home Missions Council and The Federal Council of Churches of Christ in America. In the announcement, Mrs. John S. Ferguson, President of the Council of Women for Home Missions, carefully outlined the preliminary steps which led to the union of the interdenominational agencies of the Church.

Mrs. Ferguson says: "The year 1908 was made memorable by the crystallization of the spirit of co-operation in the formation of three interdenominational agencies, The Federal Council of Churches of Christ in America, the Home Missions Council and the Council of Women for Home Missions. The practical values of co-operation resulting from this action have been increasingly apparent through the succeeding years.

The very success of these agencies, however, revealed the need for a still closer co-operation and a more thorough co-ordination. This found expression at the Quadrennial Meeting of the Federal Council of Churches of Christ in America, in December, 1924, at Atlanta, Georgia. At that meeting the conviction was voiced by a representative of the Home Missions Council that there was need for a closer co-operation between the Federal Council and the Home Missions Council to avoid intersection of organization in the various fields of activity. This found ready response from representatives of the Federal Council and the Council of Women for Home Missions, who expressed the belief that the time had come when the whole field of co-operation between these three bodies should be made the subject of careful study."

For two years, committees worked on plans looking toward co-operation. Finally reports were in readiness and the submitted plans were ratified by all three bodies. We quote from Mrs. Ferguson's article: "This new plan which is now operative, having been fully ratified by each of the three bodies at its last annual meeting, affords a closer unity of operation of the forces of the Federal Council of Churches and the Council of Home Missions and assures a more vigorous approach to the common task. The Home Mission groups will have five representatives on the Administrative Committee of the Federal Council. By this plan it is believed that sharing in common conferences, they will develop their different pieces of work in the circle of complete understanding and the fullest co-operation, resulting in a greater appreciation of our common purpose to bring the strength of the Christian Church to bear upon our vital problems and projects. A point of special importance is that the three bodies can now approach the field as a unit. Through this plan the realization of the vision of our Lord and the answer to His intercessory prayer "That they all may be one" draws near."

#### *Unchanged Relations*

Lest some member of the Woman's Missionary Society be disturbed over the new relations between the Federal Council of Churches and the Council of Home Missions in its effect on the relation between the Woman's Missionary Society of General Synod and the Council of Women for Home Missions, we wish to say that our relation will be exactly as in other years. The Council of Women for Home Missions will continue to function in its prescribed field and its work, as in the past, will be done through standing and special committees.

At present the Administrative Committee, elected at the Annual Meeting of the Council of Women for Home Missions, takes care of the ad interim business. The same machinery is used in the Home Missions Council. The two Administrative Committees form a Joint Administrative Committee and jointly take care of common interests. Five members will be elected from the Joint Administrative Committee to represent the Councils of Home Missions (Council of Women for Home Missions and

Home Mission Council) on the Administrative Committee of the Federal Council of Churches.

It is earnestly hoped that the Administrative Committee of the Federal Council, composed of one representative from the various commissions and five from the Councils of Home Missions will be able to guide the Church in a program, which shall cover every field of endeavor in the Protestant Church, that the program may be correlated and not issued in tid-bits by the respective commissions.

### CALIFORNIA VISITS HUNGARY

IT is a very delightful experience to be a citizen in the City of the Angels in the sunny land of California, and from my home here to write a bit about the Old World.

As a young child I came to the United States with my parents in 1910. After thirteen years in this land, my mother planned to take me back to the mother country.

This was my first trip back to Europe since I had left it, and it was really quite a thrill to go after all these years and see in reality the wonderful things which my mother so often told me about, and to which I never tired of listening.

We chose the most charming part of the year to return to Hungary. It was spring, the month of May, the season of lilacs and blossoms. How the birds did sing! It seemed as though I never heard them sing like this anywhere before. The fields were covered with poppies and cornflower. Those dear little cottages with their white-washed walls and thatched roofs—how they did fit into the scene!

I shall never forget the thrill I got when we reached the Hungarian border, and my mother said "We are now on Hungarian soil." I looked out of the window to see if this soil looked any different from the other that I had seen, but I could see no difference. Yet there was something in my heart which made me feel that I was bound to the soil, a little bit, in spite of the fact that I had a new and wonderful home across the sea in the dear old U. S. A. on the Pacific.

Our first stop in Hungary was in Budapest, the beautiful capital of Hungary. The day after we arrived was a holiday, the name translated into English is "Lord's Day." It falls on the 29th of May. This is a holiday observed by every one, and the churches are packed to full capacity. The peal of bells could



MISS HELEN MAGORY



be heard all over the city, such wonderful chimes, and so many beautiful churches. We, too, started out for church and went to the largest Reformed Church in Budapest, opposite Calvin Square. In the center of the Square is a beautiful fountain with a statue of John Calvin. Right close to it is the National Museum with its beautiful garden—a wonderful location for the church.

After church we started out for the Corso (or Promenade) along the banks of the Danube River. Here one can see the real Hungarian *intelligenza*, see the latest styles and hear the newest gossip. One gets a magnificent view from the Corso, for on the opposite side of the river, crowning the hills, is the Royal Palace with its beautiful hanging gardens. At the lower end of the Corso, facing the Royal Palace, is the House of Parliament, the equal of which, from an architectural viewpoint is hard to find anywhere. Another thing which astonished me were the four superb bridges which span the Danube.

As the days rolled by and I saw more of this beautiful city, I was surprised to find that it was entirely different from what I had imagined it to be. I imagined that it would be an old-fashioned European city with narrow streets and old-fashioned buildings, but instead, I found it a humming, modern city with fine, wide streets and up-to-date buildings. I also observed that the trees had not disappeared from the streets like they have in other large cities of its kind.

Many people wonder why Budapest is so charming and beautiful. Some say the people make it so, others say the beautiful river and the green hills, but I think the trees, and the Squares with their bubbling fountains and statues of great Hungarian men have a great deal to do with its beauty.

The numerous bath houses is another interesting feature of the city, some of them looking more like palaces than bath houses. Most of them have natural mineral water and are very modern in equipment.

Budapest also has fine museums, beautiful theaters and parks, and claims to

have had the first subway in the world.

The most unforgettable part of my trip was our visit to the little city where my mother was born. In this little city stands a Reformed Church, built by my great grandfather, in which he preached for a good many years. My mother talked to me so much about this little church that I could hardly wait until the time came when I could see it and hear a sermon preached in it. At last the long-awaited-for opportunity came and we were on our way. But there was just one thing which did not make our happiness complete, and that was that instead of returning to the same little Hungarian city with a Hungarian name, we were returning to a Rumanian city with a Rumanian name. Since the World War the city does not belong to Hungary, but to Rumania. Due to this we had quite a bit of difficulty in securing passports from the Rumanian Consul, and we were only allowed a two-weeks' stay after which we had to return to Hungary. My mother never quite forgave the Rumanian government for this, as she had hoped to spend a longer time in her native city.

The day after we arrived being Sunday, we started out for church. We had not gone very far when I spied the steeple, and presently its bell began to ring with a clear, sweet tone. I could just feel the air of Sabbath all around me as we walked down those old-fashioned streets while the bell kept ringing, drawing me just like a magnet.

It seemed to have spread like lightning that my mother and I were visiting in the city, for when we arrived at church we were greeted from all sides by mother's old friends. Such excitement! Some laughed, some cried in joy at seeing my mother for it was over twenty years since she had been home. I was very glad when the time came for us to go into the church for now that I had seen the outside, I was anxious to see the inside and what it looked like. I found it just a simple little church with white-washed walls, old-fashioned pews of dark wood and a balcony where the choir sang. In spite of the simplicity it seemed so beautiful to me.

We took our place in the old family pew and to our surprise found that a cord was drawn around it and we were told that for twenty years it had not been untied as no member of our family had occupied the pew in all these years. It was a surprise to hear this for we surely thought that some member of our family at some time or other might have paid a visit to this little church. But we were told that the people often talked about it as to who would be the first one to occupy the pew. How wonderful it seemed to me that this honor should fall to us—the first to occupy the old family pew in twenty years.

At the close of the church service, I was introduced to an elderly gentleman who told me that he was Pastor of this little church for a good many years and that he performed the ceremony at my mother's wedding, and also baptized me, and still remembers the day when my grandmother was married.

Thus my visit to the Mother Country added something of enrichment to my

life—a memory that shall always be cherished. Since I have been in California it was my pleasure to be a student in Mrs. Edward F. Evemeyer's Bible Class until the Board of Home Missions gave us a Hungarian minister. Now that we have our own Hungarian congregation here in Los Angeles which worships in the First Reformed Church with the Reverend Mr. Hady as Pastor, I am trying to do my share in pioneering for the First Hungarian Reformed Church of Los Angeles.

HELEN MAGORY.

Los Angeles, California.

If you were busy being true  
To what you know you ought to do,  
You'd be so busy you'd forget  
The blunders of the folks you've met.

If you were busy being right,  
You'd find yourself too busy, quite,  
To criticize your neighbor long,  
Because he's busy doing wrong.

—*Junior Life.*

## 100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

Salem, Buffalo, N. Y.

Mrs. Geo. Meinke.

St. John's, Bucyrus, Ohio.

Mrs. E. Fledderjohann.

First, Greensboro, N. C.

Mrs. J. T. Plott.

First, Nashville, Tenn.

Mrs. Thomas McIntyre.

St. James, Allentown, Pa.

Mrs. Warren Koch.

First, Easton, Pa.

Mrs. M. R. Sterner,  
Phillipsburg, N. J.

First, Burlington, N. C.

Mrs. Z. A. Fowler.

Grace, Detroit, Mich.

Mrs. L. H. Franks

Waukegan, Ill.

Mrs. S. F. Joyce

St. John's, Whetstone, Ohio

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R. 4 Bucyrus, Ohio

Zion, Sheboygan, Wis. (J. W. M. S.)

Miss Mildred Schaeve.

Saron's, Linton, Ind.

Miss Bertha Berns.

St. Paul's, Wolf's, Pa.,

Mrs. E. H. Neiman, York, Pa.

Third, Youngstown, Ohio.

Mrs. L. V. Keslar.

St. Luke's, Brooklyn, N. Y.

Miss Kathryn M. Planck.

St. Paul's, East Allentown, Pa.

Miss Sallie Kresge.

Zion's Church, Culver, Ind.

Mrs. Clemmens Miller.

First, Gary, Ind.

Mrs. Chas. Stephan

Christ, Codorus, Pa.

Miss Gertrude Crone

## FROM IDAHO

*The second in a series of articles depicting conditions in our Mission in Southern Idaho*

ON a very cold, windy night, in January, in the home of ignorant and impoverished parents, a wee, tiny, new-born baby, was wrapped in the remaining fragments of a red flannel blanket. If you have ever had "goose-grease on a flannel rag" applied to your chest or stomach to relieve an ailment, you will know how disagreeable and irritating it is, and you can imagine how much more so it would be to the delicate skin of a new-born baby. That tiny, new scrap of humanity, suffered and, with all its feeble strength resented and cried, and must have thought that the world in which it found itself was a very irritating and disagreeable place. It was the father of the child who had put the little newcomer in the flannel blanket. He was the only attendant on the occasion, for there was no doctor, no nurse, and no neighbor, within summoning distance. In his ignorant way he did the best possible, for in his family there were already too many babies for the beds, and too many beds for the bedding, and anything in the line of accommodations for the new arrival was deciding lacking. Through force of circumstances he would avoid doctor bills and nurse fees, and in his way of thinking, a flannel blanket was quite suitable to shut away the chill air that drifted into the room through the cracks in the door. It would be but a day or too anyway, until the mother would take care of the child.

This was the story told to Reverend and Mrs. Riedesel by a woman of the congregation who had driven her pony and sled the twelve long miles through the blustering winter weather to visit the missionary and his family. In vivid, descriptive phrases of her German-Russian dialect, and with lively, energetic gestures, she described to the minutest detail the circumstances of the baby's arrival—"the family was already so hard up that the man couldn't possibly provide for the additional member—the little girls went to school in thin, calico dresses without petticoats or suitable underwear—

'Hahnie' couldn't tell which end of his stockings to pull on first, and his mother scolded him when he wore them wrong end up—the mother herself had no shoes, and she always coughed when she went out of doors for sage brush—the cupboard shelves were bare and the man was earning no money—it was twelve miles from town and no one who could help knew of their predicament."

After the visitor's departure Reverend Riedesel confided to Mrs. Riedesel that something must be done, and he immediately set about to do it. In a neighborhood town a Christian organization was always ready to help needy folks, and to it Reverend Riedesel went with a plea for the unfortunate homesteader and his family. The members of the organization agreed to send help immediately, and it was not long before a large bundlesome package came to that family through the mail. There was no return address on the package and the post mark was illegible, so no one knew where it came from. Others followed the first, and very soon the condition of the family was much improved.

Several weeks after the woman's first visit she again hitched up her pony and called at the Riedesel home. This time she told all about the improved condition of the family—"the children now wore good, new clothes to school—they had overshoes, mittens and handkerchiefs, sometimes they even had cookies in their lunch boxes—nobody knew where the stuff came from—the man said he had sent to Sears, Roebuck; the mother had said her folks had sent them help, and the children told different stories; the neighbors didn't know what to believe, and drew various conclusions—the whole neighborhood was talking of it."

During the recital Reverend and Mrs. Riedesel looked knowingly at each other, happy in the thought that they had helped, but content to say nothing.

G. A. R.



## THE PEOPLE WHO COME TO OUR HOUSE

*Ida Donges Staudt*

SOMEONE has said, "Your house is like a *khan*, people pass in and out its doors continually"—rich and poor, high and low, Moslem, Christian Jew, Bahaist, Zoroastrian, Iraqi, Kurds, Greeks, Russians, Assyrians, Syrians, Persians, Armenians, Chaldeans, Nestorians, Greek Orthodox, Roman Catholics, Protestants, English, Czecho-Slovakians, Germans, French, Italians, Palestinians, Arabians, Americans!

We have discovered the age-old secret—that underneath the skin the hearts of the world are alike. All human beings respond to kindly sincerity, indeed hunger for it. Anyone willing to forget racial and religious barriers can weld together divergent and antagonistic groups and instil a spirit of friendliness and brotherhood where before there was only hostility.

We have ardently desired that we might show such a large spirit that our house would stand for wide catholicity, that all communities might feel equally free to enter our door. A chronicle of some of those who come here may show how nearly these aims are being realized.

There is, first of all, the large and varied acquaintance through our boys. No school in Iraq has such a variety of races and religions under one roof. Parents, from the janitor of a big business house to the sheikh of one of the big tribes numbering one hundred thousand, come here with equal assurance. This relationship is but in its infancy. We plan for something much more intimate in the future. But the coming of parents with their boys is perpetually interesting. Here is a mother, Chaldean perhaps, poorly clad, and we wonder why she wants to pay tuition for her boy when he could be schooled free somewhere else, but she is persistent; here comes a Moslem in sweeping *abah*; here comes a Jewess wrapped in her lovely *izar*; here comes a smartly dressed Greek or Russian woman who seeks admittance for her son. This in and out movement is constant.

In Baghdad, the Syrian community is of great interest. Many persons have been called here to teach in the govern-

ment schools, others are interpreters, a number are physicians, one a dentist. Practically all have received their education in either the American University or in the American School for Girls, and bear splendid testimony to the value of American education in Syria.

There is also an enjoyable Jewish group, influential in their community, whom it is always a pleasure to entertain.

Missionaries, passing through Baghdad on their way to or from their stations in India, Persia, Burmah, Arabia, are always welcome guests. Travellers bring us news from home and other lands. One man has come from a thorough covering of Persia and he gives us his itinerary with its historical background; a lady, who has been travelling for twenty-five years, pours out from the riches of her store and we live in stranger countries than our own. The interests of these people are as varied as they themselves. Then there is another group who have business interests in this part of the world. Some of these find their way to our door.

We very much enjoy the occasions when the Iraqi officials call. We have invited a goodly number of them to drink tea with us at different times. We like to hear of their plans and their hopes, of the two parties in the Mejliss, of irrigation projects, of improved air-service, of the Mosul situation, etc.

We have established a custom to invite to a simple Sunday evening dinner two guests who remain for the family service held in the living room from eight to nine. Our own family and a neighbor's family constitute the regulars, but always when the streets permit passage others join us in this very helpful and strengthening service.

We have had a number of babies baptized in our living room. The parents bring with them their friends and we arrange a special table to represent an altar. We always have roses for the mother.

These are some of the people who come into our house through its wide open door.

Baghdad, Iraq.

## THE STUDENT SECRETARY

THE difference between living on the college campus and going back to visit there seems to me like the difference between the image of ourselves in the mirror and the way we look to other folks. Life on the campus is so intense and rapid, that even the first year away gives the alumnus the not-at-home feeling. It is that which makes difficult the work of the Student Secretary. She feels embarrassed about breaking in on the highly organized life of the campus. That feeling is so keen that at times it almost deters her from making visits.

However, if the representatives of the Church fail to present the progressive advances of Protestantism in the fields of evangelism, missions and co-operation, then the Church must expect the student-body to draw unfavorable comparisons between methods of the Church and other national organizations whose representatives challenge the students to loyalty.

Miss Greta P. Hinkle, student secretary of the Woman's Missionary Society of General Synod, visited during February and March a number of normal schools and colleges of the East. We have her permission to publish some of the things she wrote us in personal letters.

*Notes on Campus Contacts*

Miss Hinkle's itinerary began with Kutztown Normal School, February 21, Miss Catherine Geary, of Hamburg, in charge of arrangements. That evening an informal reception was followed by a devotional service which gave Miss Hinkle an opportunity to talk to the girls.

On the evening of Washington's Birthday, the Y. W. C. A. Cabinet gave a "Tea." With the Cabinet girls dressed as Colonial dames and the students and faculty as guests, the occasion was delightful and gave Miss Hinkle an acquaintance with a large number of people. That morning in Chapel, Miss Geary gave a talk on George Washington. Miss Geary is a senior and a member of the Y. W. C. A. Cabinet.

The friendly interest of St. Paul's Re-

formed Church for the students at the Normal is reciprocated by the students. Rev. George B. Smith is pastor of St. Paul's. Mrs. Harry Sharadin, Counselor of the G. M. G., fosters friendship between the town and Normal girls. Last year the G. M. G. girls entertained for the Normal girls, etc.

\* \* \*

The week-end of the 27th was spent at Cedar Crest College, Allentown. On Sunday afternoon the Reformed Students gathered about the fire-place in the comfortable recreation room. Tea and the open fire put everyone in the mood for a relaxed afternoon. Miss Hinkle accepted the occasion for an intimate talk with the Reformed girls.

Miss Olivia Wagner, president of the "Y" had charge of the arrangements, but in addition Dean Lyman gave much thought to the comfort of Miss Hinkle. Miss Wagner is a member of St. Mark's Church, Reading, as is Miss Helen Gring, the president of the Student Council.

\* \* \*

Miss Bertha Weaver had arranged for Miss Hinkle's visit to Ursinus, her Alma Mater. However, owing to the death of her former roommate, Miss Weaver was called to a neighboring town, and Misses Evelyn Lesser and Arlene Kresge, of Freeland, Pa., acted as hostesses. An Arrival Tea gave the opportunity to meet the students. A tour of some of the dormitories, personally conducted by students, gave opportunity to meet many of the girls who had been unable to attend the afternoon Tea. During the following morning, the Y room was at the disposal of Miss Hinkle for talking over problems with the girls.

\* \* \*

Miss Hinkle spent three days at West Chester Normal. On the first afternoon a meeting was called to which all the students were invited. The following paragraph was prepared at Miss Hinkle's request and shows a fine spirit. A small Lutheran Church near the school is the one referred to in the article.

"At West Chester Normal, girls be-

longing to the Reformed and Lutheran denominations have organized for the purpose of working together in school and at a Lutheran mission church near the Normal. Ten girls from the group have been named a Council whose aim is to keep in touch with the girls of their respective denominations. The organization is under the leadership of a woman appointed by the local church. She keeps the Church members informed of school activities and the students informed of Church activities. This tends to bring about a sisterly feeling and makes it comparatively easy to call all together."

\* \* \*

March 3rd was Goucher Day on Miss Hinkle's itinerary. Twenty-four Reformed students are enrolled and "they are an interesting and interested group." Arrangements for the visit were made through Miss Frances Hosterman, of Lancaster, Pa. Miss Joyce Carnes, Canton, Ohio, presided at the Tea arranged for the late afternoon. Miss Hinkle says "Unfortunately none of the Reformed Churches in Baltimore are situated even comparatively near the college. It is almost impossible to attend the morning services in any of the Reformed Churches if the students are to be back for the noon meal."

\* \* \*

Zartman Hall, Catawba College, March 8. "A bowl of violets is standing on the table, two stately daffodils nod at me from the bureau, and last week they had 20 inches of snow here. During the night, however, we had heavy rains and now the snow is gone."

Miss Hinkle reached Salisbury on the 5th, having spent the Saturday at Nazareth Orphans' Home. On Sunday afternoon she led the vesper services, sang at Chapel on Monday morning and in the afternoon spoke before a large gathering of Reformed students (girls and boys). Four faculty members attended the meeting as did Mrs. H. L. Misenheimer, Classical Secretary G. M. G., with eight Guild members from the Salisbury congregation. Among the

student body 23 young women and 41 young men are members of the Reformed Church.

\* \* \*

After leaving the "Sunny South," Miss Hinkle journeyed Frederick-ward only to find it no less sunny. Comfortably established at Westview, the cozy home of Dean Lovejoy, the student secretary immediately began to experience the enjoyment of the famous Hood spirit and hospitality. Miss Eloise Hafer, Altoona, arranged for a table of Reformed girls at dinner, after which, in the social rooms, a delightfully informal meeting was scheduled. At the morning chapel service, Miss Hinkle spoke briefly on some of the reasons why young people, particularly, are interested in missions. Westview was open to any girls who wished to speak with the secretary during her stay at Hood.

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#### STUDYING TOGETHER

The Young People's Society of the First Hungarian Reformed Church in Los Angeles was organized in September, 1926. We started out with sixteen members—a very small number, but we were not discouraged for each member was willing to do his or her share. Our aim is to study and teach God's word, help our fellow associates and our newly organized church.

Aside from our regular monthly business meeting we hold literary evenings conducted by our pastor. It is for the purpose of becoming more acquainted with the works of our great Hungarian men such as Liszt and Dohnanyi of the musical world, Petofi, Jokai and Madach of the literary world, Munkacsy of the world of arts, etc. In connection with this we also study the great English and American men. It is very interesting to contrast the work of the two.

We are all earnest in our work and sincerely hope that with the aid of God we shall be able to accomplish the things we have set out to do. Our faith is in Him and we know He will guide us.

HELEN DECESMAN,  
Los Angeles, California.



## Literature Chat

CARRIE M. KERSCHNER

AS this Chat is being written millions of women are observing the World Day of Prayer for Missions. We pray that from the frequent intercession there may be released in the world such a wave of power as will envelope all Christians and set agog the great spiritual tide necessary to accomplish the waiting task.

This is Stewardship month. If you have not yet arranged your program do not fail to use "First Fruits," the pageant arranged by Robert Burns Bair. It is easy to render and very impressive. 10c per copy.

The denominations are all being asked to assume a certain quota of subscriptions for *Everyland*. In 1926 we fell short a few of our allotment, but found that many subscribers sent their names direct to the publisher. It simplifies the work of Miss Leavis if subscriptions are sent direct to the denominational agent. So please send your dollar for one year to Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. We would like to remind you that a combination offer of \$3.00 brings both the *Missionary Review of the World* and *Everyland* to you. Money must accompany order.

### *A Forward Look*

The theme for mission study for 1927-28 is "The Essentially Missionary Character of Christianity." While we are not yet prepared to say which books will be used by the missionary organizations announcement is made of the following publications:

*For Adults:* "The Adventure of the Church." A study of the Missionary Genius of Christianity. By Samuel McCrea Cavert. "A Straight Way Toward Tomorrow, by Mary Schauffler Platt.

*For Young People:* "New Paths for Old Purposes." World Challenges to Christianity in Our Generation. By

Margaret E. Burton. "The Story of Missions," by Edwin E. White.

*For Intermediates:* "Frontiersmen of the Faith." By Edwin E. White. "Young Japan," by Mabel Gardner Kerschner.

*For Juniors:* "The Upward Climb." Edited by Sara Estelle Haskin. "Our Japanese Friends," by Ruth Isabel Seabury. "Please Stand By," by Margaret Applegarth.

*For Primary Groups:* "Indian playmates of Navajo Land." By Ethel M. Baader. (A Project Course on the Navajo Indians). "Kin Chan and the Crab," by Berthae Converse and Mabel Garrett Wagner. (A Project Course on Japan). "The World in a Barn," by Gertrude C. Warner. (A reading book). Leader's Handbook Series, "The Missionary Education of Beginners," by Jessie Eleanor Moore. "The Missionary Education of Juniors." by J. Gertrude Hutton. (New and revised edition).

*Reading Books for Little Children:* Volume 1, "Just Like You." Volume 2 "Taro and Ume," (Japanese Juniors). These two books are off the press and for sale at both Depositories at 25c each. The children will be delighted with these as they are with the Nursery Series, Kembo, Ah Fu, Three Camels and Esa, 60c each.

Everyone who has a copy of Handy the recreational book, \$2.50, will want Kit No. 9, 25c, full of suggestions for indoor games.

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. All other Synods order from The Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

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